

THE  
HISTORY  
OF THE  
WORKS  
OF THE  
LEARNED.

OR,  
An Impartial Account  
OF  
BOOKS

Lately Printed in all Parts of Europe.

With a Particular RELATION of the

State of Learning

In each COUNTRY.

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*For the Month of July, 1707.*

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Done by several Hands.

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Vol. IX.

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To be continued Monthly.

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NOTES

ON

THE

REVENUE

ACTS

OF

1862

AND

1863

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T H E  
H I S T O R Y  
O F T H E  
Works of the Learned, &c.

For July 1707.

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*Continuation of the Short Account of what pass'd in the Royal Academy of Inscriptions at Paris, May 3. 1707.*

**T**His Medal of the Family of *Junia*, according to *M. Baudelot*, shews the Procession at the Thanksgivings, in Name of *Decimus Brutus*, for his Victory over *Antony*. He pretends also, contrary to all other Antiquaries, that this Medal has no Relation neither to what *Junius Brutus* did after the Expulsion of the Kings, nor to what *Marcus Brutus* undertook after the Murther of *Cæsar*. He pass'd by the Proofs of his Explication, which he had not Time to read, and adds only, That the Emperor *Trajan*, who restor'd this Money, could not look upon it as a Monument of the Rebellion of the one, and of the Treachery of the other, against those whom Heaven had made their Sovereigns. *M. Baudelot* acquaints us in this place with what was done at Thanksgivings by *Jews* and the first *Christians*, and here he has collected all that's remarkable on this Subject in the Scriptures, Fathers, and other Authors. He observes here the same Division as among the *Pagans*, viz. the Three Ways of Publick Thanksgiving, and on this

Occasion he says. That the *Gentiles* invented nothing of themselves as to this Duty, but borrow'd the best of what they had from the People God had instructed in it; this he proves from a Passage of *Clement of Alexandria*, who quotes *Aristotle* to prove that Sophistick Philosophy was only stole from true Wisdom. *M. Baudelot* does not forget the description of the Festivals of Thanksgiving mention'd in the Scripture, and in some of the most famous Ecclesiastical Writers. In the last place, he relates one Celebrated at *Constantinople* by *John Comnenes*. This Prince, in a Thanksgiving to the Holy Virgin, had her Image carried in triumph on a Chariot conducted by the Grandees of the Empire, and he himself walk'd at the side of the Chariot on foot. This he proves from *Nicetas Coniates*, and by a Medal in his own Clotet. This, concludes he, is what's to be said on the Subject of Thanksgiving, the Piety of which is not so much owing to the Maxims of Wise Men as to the Voice of Nature; but of all People, says he, is there any like the French? Is there any so zealous to testify their Gratitude for Mercies which they receive? And especially for those conferr'd upon the Prince, whether it be in multiplying the Years of his Reign, or in the Number and Degrees of his Posterity?

This Dissertation was follow'd by another of Abbot *Nadal*, concerning the Vestal Virgins. You know that *Lipsius* wrote a particular Treatise upon this Subject. The Abbot begun his Discourse, by shewing that Reason oblig'd Men to form themselves into Colleges or Societies. Then he talk'd of the Veneration which the Ancients had for Fire, and of the Worship the *Persians* gave to this Element, and of the little Temples called *Pirasteia*, consecrated to it. He says *Numa* was the first that Instituted the Vestals. He treats also of the Ceremonies observed in keeping the Sacred Fire, and at what Age the Vestals were receiv'd into that Society. He gives a short Extract of what we have at length in *Racine's* Tragedy, call'd *Britannicus*, on the Subject of *Junia*; but he is not very clear as to the first Institution of the Vestals, for *Numa* was only the first Institutor of the Roman Vestals, since 'tis known there were others elsewhere; and that History tells us, *Romulus* was the Son of a Vestal Virgin. 'Tis true the Abbot says it was an Order of Maids, which came from *Alba*, but he does not dive into this Article; he contents himself to say that the Priestesses of *Vesta*, establish'd at *Alba*, made a Vow to keep their Virginity during Life, as *Titus Livius*



*Livius* tells us, and that *Numa* required of them only to keep it for 30 Years ; after which they were at liberty to Marry. He says they liv'd in a too luxurious and effeminate manner, and went to Shows : That Men had liberty to go into their Houses by Day, and Women either by Day or Night, at all hours : That there was nothing of Mortification in their Habit, and that the Magistrates lower'd the Ensigns of their Authority before them : That if the Fire which they kept came to be extinguish'd through their neglect, the Vestal was punish'd by the Hand of the Pontiff in a secret place, and whipp'd stark naked. The ingenious Thoughts, and florid Expressions, were the chief Ornaments of this Dissertation. In the next place, the Abbot *Pinart* spoke upon the Subject of Talismans. It is not necessary to tell you that several Authors have mention'd them before him, and that *M. Baudelot*, in his Book of the Usefulness of travelling, gives us a curious Dissertation about them. *M. Pinart* quoted many of the Rabbins, who speak in general of the Matter of Talismans. Then he discours'd of the *Cabala*, and of the Etimology of that Word. After which, he spoke of those sorts of Talismans that are ascrib'd to the ancient Hereticks call'd *Basilidians*, *Valentinians*, *Carpocratians* and *Gnosticks*. The Curious call those sorts of Monuments *Abraxas*, of which *M. Baudelot* has a curious Article in his Dissertation upon ancient engraven Stones, because this term is almost constantly found upon the Stones and Metals of which they are form'd. The Abbot was about entering into an Explanation of the Buckler of *David*, and of *Achilles*, and of certain Machines made use of by the *Jews*, to preserve themselves from Accidents ; but the President pray'd him to keep what he had to say till another time, since there was a fourth Person to come upon the Stage. *M. Galand* came next, and read a Discovery which he thought he had made upon a Medal in *M. Foucault's* Closet, which is in Greek, and he thinks that it represented the Head of *Berenice* under the Name of *Cleopatra*. He mention'd the Amours betwixt *Titus* and that Princess, and enlarg'd upon that Subject. The President perceiving that the Assembly was not of his Opinion, told him, They would approve his Discovery when Antiquaries, vers'd in those Matters, gave their Suffrage to it.

## תורה כבואים וכתובים

*Biblia Hebraica, Secundum ultimam Editionem Jos. Athia, à Joanne Leusden denuò recognitam, recensita; atque ad Masoram, Et Correctiones Bombergi, Stephani, Plantini, aliorumque Editiones, exquisitè adornata variisque notis illustrata, i. e. The Law of the Prophets and Holy Writers. The Hebrew Bible Revised according to the last Edition of Joseph Athias, newly Corrected by John Leusden, according to the Masora, and the Corrections of Bombergue, Stephanus, Plantin, and other Editions, and illustrated with Notes by M. Evrard Vander Hooght, Minister of the Gospel, a very Correct Edition. Printed at Amsterdam and Utrecht in 1707. in 8<sup>o</sup>. 2 Vol. Pages 1370.*

**T**O shew the Merit of this Edition, we thought it necessary to begin with a General Idea of the Masora, and of the Bibles, which M. *Vander Hooght* has made use of to make it so Correct as he assures us it is.

The Masora is a Criticism composed by the ancient Jewish Doctors, to fix the Hebrew Text of the Bible, by counting the Sections, Verses, Words, and Letters, and by marking the Letter which make the middle of each Book of the Holy Scripture, and setting down the various Readings, by this means to preserve the Sacred Text from all addition, diminution, or alteration.

The word Masora signifies Tradition; the Jews call it the Hedge of the Law, and believe that *Moses*, or at least *Esdra*s; is the Author of it, as well as of the pointing of the Hebrew Text, as we now have it. The greatest part of the Protestant Doctors of the North, as well as M. *Vander Hooght*, are of the same Opinion, because it favours their Opinions (say the *Paris Journalists*;) but the most Judicious Criticks, *Roman Catholicks* and Protestants, as *Louis Cappel*, *P. Morin* and *Walton*, have proved very clearly against the *Buxtorfs*, and all those Divines who have blindly followed them, that the Masora, which was composed by parcels for several Ages by the Jewish Doctors, was collected by those of the famous Academy of *Tiberias*, who were

were the Authors of the Vowel Points of the Hebrew Text, and of the Accents; and therefore they are called *Masorets*, Authors of the Masora or Tradition.

Towards the beginning of the 15th Century, *Daniel Bombergue* printed at *Venice* Hebrew Bibles of all sizes, very fine and correct. To these which he publish'd in Folio, he joins the *Targum* or *Chaldee* Paraphrases, the great and little *Masora*, with several Commentaries of the *Rabbins*. The first Edition in Folio is neither so fine nor so full as the other two; the second is more fine and large; and the third is the most perfect. In the other Hebrew Bibles of *Bombergue* in 4°. 8° and in 16°. There's nothing but the Hebrew Text very correct, distinguish'd into Chapters by Hebrew Figures, and not by Verses; the chief *Keri* and *Chetiv*, or various Readings, exactly marked, and the *Haptaros*, or the Sections taken out of the Prophets, which they read in the Synagogues after every Section of the Law, to which they have relation: These *Haptaros* are at the end of the Bibles, and serve as our Breviaries do, to point out to the Jews the Office of the Day.

A little time after, *Robert Stephens* publish'd two Editions of the Bible in Hebrew, the one in 4°. uncorrect, of which the *Pentateuch*, the five small Books, *Joshua*, *Judges*, *Samuel* and the *Kings*, the *Chronicles*, and the twelve small Prophets; to which is added, the Commentary of *R. David Kimbi*, under the Character of a Rabbin, are the finest of the kind, as well for the Impression as for the Paper, and the neatness of the Characters, Points and Accents. The other Books of this Bible are patch'd, and so different, that if we compare them we would not think they were Parts of the same Bible.

The other Hebrew Bible, printed by *R. Stephens* in 16°. in very small Characters, is also the finest we have of that kind, equally fine throughout, and more exact, tho' not wholly free of faults. It were to be wish'd that *R. Stephens* had distinguish'd the Verses of it, at least from 5 to 5, in Hebrew Figures, as *Bombergue* did in his great Bibles, and that he had not so much neglected to mark the *Keri* and *Chetiv*, or various Readings. He contented himself to mark a little (*o*) upon the word, where it seems there was an evident fault in the Text, that the *Masoretes* durst not take the liberty to correct; and this is what they call *Chetiv*, which is as much as to say that they found this word writ so, but he has not advertis'd us as the Masoret Doctors did,

by



by a Marginal Note they call *Keri*, which was the true reading that ought to be put in place of the other.

Almost at the same time, *Christopher Plantin*, a Native of *Tours*, after being settled at *Antwerp*, brought the Impression to its perfection, printed Hebrew Bibles in 4°. 8° and in 16°. all very fine and correct. He marked very exactly the *Keri* and *Cheiv*, or various Readings, every Chapter in Hebrew Figures, and the Verses from 5 to 5, in the same manner: Besides those Bibles purely Hebrew, and two others without Points, the one in 8°. and the other in 24°. The same *Plantin* printed a fine Polyglot Bible, dedicated to *Philip II.* which is a Master-piece of printing; and other Hebrew Bibles in Folio and 8°. with *Pagnin's* Latin Version interlined, which *Arias Montanus* has fill'd with Solecisms and Barbarisms, that it might be more agreeable to the Hebrew Text, thinking by this means to make it more intelligible.

In 1661, *Joseph Athias*, Printer, a Jew of the Portuguese Synagogue in *Amsterdam*, printed at that place a Hebrew Bible in 8°. whose Books and Chapters are marked in Hebrew and in Latin, and all the Verses distinguished on the inner Margin by a Roman Figure, and from 5 to 5 in Hebrew Figures: It is this distinction of Verses, with the Paper and Characters, which are very fine, that made this Bible famous; which tho' corrected by *John Leusden*, Professor of Hebrew at *Utrecht*, and one of the most learned in the niceties of Grammar, is however none of the most correct.

The Second Edition which *Athias* printed in 1667, is neither so fine nor so correct as the former; it has only this peculiarity, that *Leusden* has burthen'd and clogg'd the Margins with Notes, or little Latin Summaries of very little use to those who understand Hebrew, and of no use to them that understand it not. He gives us notice in the Preface to this Edition, that the Notes or Summaries upon the *Pentateuch*, were first written by a Jew in Spanish, and translated into Latin by another Jew.

This Professor, who made a great account of the least Notes which relate to the Text, thought he did great Service in publishing those Notes, or little Summaries; and that the Work might be the more perfect, he compos'd others of the same sort upon the other Books of the Bible, which he printed in like manner. He would not have failed to remark the places of Scripture, which concern the Messiah, but he was obliged to pass



pass over those Remarks which favoured the Christian Religion. Not to embroil himself with his good Friends of the Synagogue, his Jewish Printer was not allow'd to print any thing without the consent of his Masters. *Monet Joh. Leusden—exigentibus id Judeorum Magistris (quibus idem Typographus morem gerere cogebatur) quasdam notas, de Messia Christianis astipulantes, a se se fuisse reformandas.*

The same *Leusden* thought to have given us a Third Edition of the Hebrew Bible, when Death seiz'd him, as well as his Friend *Athias*.

*M. Vander Hooght*, to whom the Bookfellers communicated the Copy, upon which *Leusden* had labour'd, publish'd towards the end of 1705. this new Edition of the Hebrew Bible in 8°. in a larger Size, finer Paper, and fairer Character, than the other. There's none but those who understand Hebrew, and the Criticisms of the Jews, who can do Justice enough to this able Grammarian, and comprehend the Labour and Care he has taken to make it exact and perfect. Nevertheless, several faults have escap'd him, probably by his being too much addicted to little Niceties, which were not worth while, such as the reforming of some Points, and the restoring a great number of Accents according to the Analogy of Grammar, and following perhaps Principles too general, which he has publish'd in a great Treatise of Accents, Intituled, *Medulla Grammaticarum Hebraicarum*, as if Languages were made for Grammars, and not Grammars for Languages.

Had *M. Vander Hooght* well proved in his Preface, contrary to the Opinion of the most Judicious Criticks, that the Points and Accents are as ancient as *Moses*, or at least that they were added by *Esdra*s at the return of the Captivity from *Babylon*, as he pretends, without bringing any Proofs for it, this Text pointed and accented, as we have it, would be the most Authentick, and the Rule of the true sense of Scripture: But in this Case, we could not but have taken it ill from *M. Vander Hooght*, say the *Paris* Journalists, that he should take the liberty to correct of his own Head, and to restore so great a quantity of Accents upon some particular Editions, and according to the Principles of Grammar. On the contrary, if the Points and Accents are the Invention of the Masoretes, as we have observ'd already, then all the authentickness of the sense of Scripture is determin'd by the Points and Accents, which can have no other foundation

than the Authority of the Jews of that famous Academy of *Tiberias*, who certainly were neither Prophets, nor inspired by the holy Spirit; and *M. Vander Hooght* has taken all the pains to little purpose, which we see he has been at, in reforming the Accents.

Not that we think the Points and Accents added to the Text by the Masoretes are to be rejected, we ought on the contrary to look upon the Bible thus pointed and accented as a very good Copy, corrected with great care by very learned Men, but who were not infallible. It is also absolutely necessary, that those who would understand the Hebrew Tongue well, should learn the Grammar of it perfectly, according to this punctuation, till they be able to read the Text without Points, and to judge how the Septuagint and ancient Translators have read them; and also of the true Reading, when there are various Readings. There needs no more but six Months study for this, and it is sufficient to know four or five of these Accents, which are called distinguishing ones, because they serve to distinguish the sense as our Points and Comma's. Whatever Mysteries *M. Vander Hooght* thinks to be concealed under those Accents, the knowledge of the rest is altogether useless for understanding the sacred Text. They serve at most only to regulate the inflexions of the Voice, the different motions of the Text, and all the Grimaces which the Jews ought to make when they read and sing, or rather when they howl, as they do in their Synagogues. We may see in the Preface of this Bible, what Account *M. Vander Hooght* makes of those Accents, by the fine Titles he gives them. That which is at the end of the Verses, and terminates the sense as our Full Point does, is the great Master and Sovereign of the rest. *Summus Imperator*, there are great and little Kings, Dukes and Counts, of all degrees, and others that are only Officers and Servants to those great Lords, *Reges majores, Minores, Duces, & Comites tam Majores, quam Minores, & Ministri*.

As for the various Readings of *Ben Ascher* of the Eastern Jews, and *Ben Nephthali* of the Western, *M. Vander Hooght* has thought fit only to mark them in the Psalms, to give an Idea of them, but refers those that would have the perfect knowledge of them to the great Bibles of *Bombergue* or *Drusius*. The Stars marked upon a great many words of this new Edition, are to distinguish the various Readings which our Author has observ'd, and those of *Ben Ascher* of the Eastern Jews, and *Ben Nephthali* of

of the Western from the *Keri* and *Cheriv*, or the ordinary Readings found in the Editions of *Bombergue*, and others.

Few understand the *Massora*, either that of the great and little Text, or that of the end as they call it, because it is at the end of every Book of the great Bibles of *Bombergue* and *Buxtorf*, as in the Manuscripts from whence R. *Jacob Ben Hajim* has taken it. Its Style is concise, but forms no coherent Discourse. It is full of Grammatical Terms, and Chaldaick and Hebrew Figures, with Abbreviations, which altogether make the *Massora* very difficult. M. *Vander Hooght* has translated that of the End, as they call it, into Latin, and has given us the Translation of it at the end of every Book, under the Text, except that of the four first Books of the *Pentateuch*, which he has explain'd in the Preface. This Translation very much facilitates the understanding of the other *Massora's*, for which the Publick is oblig'd to this Author.

He has carefully observed the great and little Sections of the Bible in his Edition; the Letters which are greater or less than the rest of the Text; those that are turn'd upside down, and those which are suspended; and is perswaded, as well as the Jews, that great Mysteries are not perhaps so impenetrable as he imagines, say the *Paris Journalists*. It is not possible for a Manuscript to be so equal as not to have some Letters which exceed others in largeness, and others that are less than the common proportion. The first and most perfect Originals, which served for Patterns to others, could not without a Miracle be free of those little faults; and they that copy'd them, by a superstitious Scrupulousness, which always prevail'd among the Jews, instead of making the Characters uniform in their Copies, have rather increas'd the number of those which were greater, and diminished those which were lesser, for weakening the Mysteries which they believed to be included in them.

As for the letters turn'd upside down, 'tis very probable, that since the first Originals were very precious, when they were tore and worn out by Time, they took care to sew the great rents up again, as is easie to be shewn, and when some letters were only tore off, and they glued them on again; it happen'd by chance that they turned some of them upside down, as our Printers do every day when they print. The same thing happen'd to those call'd suspended letters, which are higher than others; they did not glue them to the bottom of the line; and then others ima-



gin'd there were Myſteries in this, tho' it is very probable this is all that was in it. If in the mean time *M. Vander Hooght* be content with this till better appear, and deſire more of the ſame ſort upon his other Myſteries, it will be eaſie to furniſh him with enough of them. It is not improper to ſignify to the Reader, that the great number of Editions which *M. Vander Hooght* has compared, are reduceable to a very few, and almoſt to one only. For that of *Bombergue*, which he quotes, and which is in all appearance the ſecond, tho' there be two others, was the Original which *Rob. Stephens*, *Plantin* and *Buxtorf*, afterwards followed: But it were to be wiſhed, that he had known the moſt ancient Editions, or thoſe publiſh'd in ſome places where the Criticiſms of the laſt Maſorettes have leſs Authority, and where it even ſeems they were not known. The principal and moſt rare of theſe Editions is one of the *Pentateuch*, publiſh'd at *Lisbon* in 1492, with the Commentary of *R. Salomon*; That at *Conſtantinople* with the Chaldee Paraphraſe, and the Arabick and Perſian Tranſlations. Another printed at the ſame place with the vulgar Greek Verſion, and one in Spaniſh, both in Hebrew Characters, to ſay nothing of others which may be leſs correct, but which being made by the Jews, have as much Authority as the others, when the Controverſie is to preſerve the pretended Tradition of the Maſora.

As to the Manuſcripts which our Author ſpeaks of, if he has judg'd of their Antiquity only by the report of the Jews, we cannot truſt to that, ſince it is known that they magnify exreamly the Antiquity of their Books of the Synagogues, which are commonly very modern. The reaſon is, that by their Laws there are a great number of meer Chances from which they cannot keep their Books; and this obliges the Jews to make no more uſe of them, when theſe which they uſe are found in the leaſt to be ſpoiled.

Besides, the Learned know that the moſt ancient Manuſcripts, of which we have any knowledge, are not comparable to thoſe of the King's Library, and that of the Oratory of *Paris*, of which *Peter Morin* has given us ſome different Readings, which *M. Vander Hooght* might be ignorant of.

They prove nevertheless, that the Rules of Pointing, and eſpecially of the Accents, are not found always to agree with what we find in thoſe Manuſcripts, and ſtill leſs in the Arabick and Perſian Verſions, made by the Jews; by which we find, that  
theſe

these ancient Interpreters have often read otherwise than the Masoretes. But it will appear surprizing enough, that *M. Vander Hooght*, who looks upon the Holy Scripture not only as a sacred Text, with respect to the Letters and Points, but also with respect to the Accents, and all the other minute things unknown, even to the ancient Jews, as to the Authors of the Chaldee Paraphrase, yet thought he might take the liberty to correct the Text it self, which the Jews are never suffer'd to do. Had it not been for this, the Masoretes, of whom he has so great an Opinion, might easily have corrected gross faults, which they content themselves to put in the Margin. If he establishes those Corrections upon the Analogy of Grammar, we might perhaps show him, in the most able Grammarians, passages quoted otherwise than he corrects them, but we know how little this Grammar is to be depended upon, which is so new, and has no other foundation but the Text pointed by the Masoretes.

It seems our Author gives a great and almost prophetic Authority to them, but before he argu'd for it, he should have answer'd the many invincible Arguments which *Louis Capel*, (say the *Paris Journalists*) *M. Morin*, and others have produc'd, to shew that we ought to judge very differently of them. When he speaks of the Massora, he speaks of that of the Bibles of *Venice*, founded upon the Authority of *Jacob Ben Hajim*, who was neither Prophet, nor authorized by his Nation. He has gathered together in order, and with judgment enough, all the Observations of the Masoretes, which he had found in several Books. If our Author had consulted Manuscripts equal to those which this Jew made use of, he would have found so many differences, contrarieties and absurdities, that we believe he would have judged otherwise of them. We have also reason to wonder at several Novelties which are of no use. The Jews had reason not to mix the variations of *Ben Ascher* and *Ben Nephthali* with the Massora; and it seems strange that קרי *keri* is put after the word when it ought to be before it, and likewise that he has chosen certain Notes of the Massora of very little use, and left out others, which makes this Edition very imperfect, either for Christians or Jews, tho' it appears that our Author thought of them when he put the *Haptaros* in the Margin, a thing very unprofitable, and no ways observ'd in the ancient Editions.

To conclude, *Leusden* and *Ashias* not being Masorettes of great enough Name, we think, say the *Paris* Journalists, that *M. Vander Hooght* might have sav'd himself a great deal of pains, and given us a more perfect Edition of the Hebrew Bible, if he had contented himself to correct it well upon the first Edition of *Bombergue*.

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*Demonstration ou preuves Evidentes de la Verité & de la Saintete de la Morale Chreftiennes, &c.*

Demonstration or evident Proofs of the Truth and Sanctity of Christian Morality, which comprehends in five Entertainments the whole of Morality. By the Reverend Father *Bernard Lamy* Priest of the Oratory. At *Rouen*, 1706. in 12°. I. Discourse, pages 273. II. Discourse, pages 370.

THE Reverend Father *Lamy*, Priest of the Oratory, has been well known of a long time in the Commonwealth of Learning, by several Works, which shew the variety of his Learning. He is Master of the learned Languages, a Philosopher, Mathematician and Divine. We have of his, Rhetorick, or the Art of Speaking; Reflections upon the Art of Poetry; Entertainments upon the Sciences; A Treatise of Magnitude in general, which comprehends Arithmetick, Algebra and Analysis; The Elements of Geometry, a Treatise of Equilibrium, which contains the Principles of Staticks, a Treatise of Perspectives, Tables for understanding the Holy Scripture, a Concordance of the four Evangelists. The two Entertainments now under Consideration, were printed first at *Paris* in 1687: But our Author informs us, at the end of the Preface to this New Edition, that he has intirely new modell'd the Work, and that *after having pull'd down the first Structure to the foundation, he has rais'd a new one.*

In the Preface, he gives us also an Account of his Project, *viz.* of what is to be the matter of the five Entertainments he promises, and of which he gives here only the two first. His design is to prove in the first, that Man cannot be really happy but in the actual possession of God, and that by consequence a well-grounded Hope of enjoying him at last, is the only felicity we



can pretend to in this life. The second shows, that this Hope can only be founded upon making good use of our liberty, which renders a Man capable of being the perfect Image of God, by conforming himself to the Order or Laws of eternal Wisdom. He is to consider in the third, wherein this Conformity consists with the said Order; upon which he designs to enter into the particulars of our Duty, with relation to God, to our Selves, and to our Neighbour.

From these Principles it will be easie to conclude, that Man finding himself unable of himself to discharge those Duties, it must of necessity follow that he is corrupted; that his Condition is that of a Sick Man and of a Criminal; and that he has need of a heavenly Physician or of a Mediator, who may reconcile him to God; this is to be the Subject of the fourth Entertainment. The fifth and last, is to be upon the Truth and Sanctity of Christian Morality, which only discovers the Principle of our Corruption, and teaches us the effectual Means of Cure.

Our Author pretends, that there results from all this a true Demonstration, if it be true, that to demonstrate is nothing else but to draw clear Consequences from evident Principles, in which all the World must agree, without any need, to describe Lines, Triangles and Circles, for that end.

The Principles which he lays down here, are the very Thoughts which every Man finds in his own Heart. It is only to engage the Reader to a more serious Attention, that he makes use of several Passages from Pagan Authors, especially from *Cicero*, *Seneca*, *Lucretius*, whose Testimonies are a Proof that those natural Sentiments were known and owned even by them, who were ignorant of their Consequences, or contradicted them by their Way of living. The heedlessness of the most part of Men, incapable to meditate, makes the Helps of Authorities and Citations necessary, which present to the Mind the same Truths cloathed with different expressions, proper to make them be look'd upon in all their Circumstances, and to imprint them more strongly in the Memory. 'Tis for the same want of Application, so ordinary to the People of the World, that our Author excuses himself to attentive Readers for his having been so large in this Work; and he fears, notwithstanding the frequent Repetitions he was willing to make for the sake of the former, that they will complain of not finding Matters clearly enough explain'd

explain'd in a Treatise of Morality, composed of five Volumes. There is more reason, say the *Paris Journalists*, to believe they will not complain at all, and that Persons of that Character will love rather to continue in the old Prejudices by which they flatter themselves, than to undertake the reading of so long a Work that might undeceive them.

The design then of those Entertainments, is to persuade a Man of the World, addicted to Pleasures, and who concerns himself little with what is to come of the Truth of Christian Morality. Two of his Friends, equally Pious and Learned, laboured in concert for his Conversion, upon his confessing to them, after having heard them speak in a lively manner of this Morality, that an Enquiry into it seem'd to him to be of some importance. The Conversation was in a Country House, the ordinary Scene of those Entertainments. Let us see then what Arguments *P. Lamy* uses (under the Names of *Theodosius* and *Pamphilus*) to overcome the Incredulity of *Arfenna*.

1. Our Author, in the first Entertainment, consisting of 21 Chapters, begins with giving a just Idea of that which is called Morality, which he defines to be the *Art of becoming happy*, according to that natural and invincible inclination, which draws all Men to seek after Happiness, or the Sovereign Good. He shews afterwards, that Nature makes us love Pleasure and avoid Pain; that Pleasure is good, and Pain bad. But since there are good things which become evil, with respect to the greater Good they deprive us of, so there are Pains or bad Things which are good, with respect to the greater Evils from which they deliver us. It follows from thence, that the Pleasure or the good Things, which must make us perfectly happy, ought to be infinite, eternal, unchangeable, true and honest, and it is in effect towards this that the Desires of our Soul are carry'd invincibly, since all its particular Desires are only limitations of this motion, which pushes it towards Good in general. He draws a proof of the Immortality of the Soul, from the extent of its Desires, that nothing can satisfy it but eternal and infinite Pleasure; for Nature having no Desires in vain, and making us desire an infinite Pleasure, the Soul must be capable of enjoying eternally this Pleasure, and by consequence it is immortal. On the other hand, Nature making us afraid of being eternally miserable, and of losing this Good which it makes us to desire, there is then a God who punishes Vice, and rewards Virtue:

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He endeavours to explain this proof of the Existence of God, and confirms it by another no less solid, which he borrows from the wonderful disposition of the Universe, a Work which bears the Character of a Wisdom and Power without limits, and which cannot be the effect of Chance, or a fortuitous concurrence of Atoms, as the Epicureans pretend, whose System he exposes here to be ridicul'd. *God* (adds our Author in the end of the 7th Chapter) *is no part of the World; but all that is in the World, proves that there is an Infinite Being different from that which is seen, and is to the Universe that which the Soul of Man is to his Body.* We are perswaded, say the *Paris Journalists*, that Father *Lamy* never intended that this comparison should be literally taken, and that he is far from believing in all senses, that God is to the Universe, only what the Soul of Man is to his Body; that it is an inconsiderate expression which escap'd him, and stands in need of the Correctives which his Doctrine furnishes elsewhere.

The Existence of God being once well establish'd, it is easie to conclude from thence, that God himself is this Sovereign Good which Nature makes us desire, and that having created us only for himself, ought we not to expect our Happiness from him only? 'Yes, (says Father *Lamy*, speaking with zeal under the name of *Theodosius*) the Cause of all our Troubles and Miseries is, that we seek elsewhere than in God for that which Nature makes us desire. „ Men, because they know not what they seek, always seek and never find. That which they have not experienced, and which they have not measur'd with their Heart, appears to them capable to satisfy the desires of it, and this they run after; but when they have attain'd it they reject it, and acknowledge their error, being taken up with the multiplicity of the Creatures, with the variety of the small or fallacious good things of the Earth, they perceive not that they seek amiss; and that what they seek is not where they seek it, &c.

Our Author going on to prove that God only can make a Man happy, attacks his Unbeliever in all the Entrenchments which the different Opinions of Philosophers, touching Blessedness, could afford him. At first he applies himself to shew him, that it is not at all in the use of the Body that Man can find solid Felicity, and easily confutes him as to the Pleasures of Diet and Love. In effect, who would not be disgusted by the Description which Father *Lamy* gives us of the Fair Sex? 'Beauty (says he)



is an external Good, she that possesses it does not enjoy it ; and at the bottom what is it ? The order of the Parts, with a beautiful Complexion. A Body appears fair or deformed, according as its more fat or lean ; as certain Bones stick out more or less ; as the Skin that covers the Flesh is more or less smooth ; as Blood makes the face red, or as Flegm makes it white. O Beauty (cries Father *Lamy*) what a small thing art thou, and how subject to Accidents, which makes us lose thee in a moment ? What Beauty wou'd be capable of undergoing a Scrutiny ? Women which pass for the fairest, know how much of it is their own ; what is true, and what is false. O what does it cost them, and what Care and Art must there be to supply that which Nature does not give them ? How many defects are there in all that is proper to them, which they must hide, disguise, or embellish ? All that they have is almost borrowed or stole ; so that there is nothing so poor as their Merit, when they are without Vertue, and have nothing but what they show to the Eye. We are quickly weary of them, when we come to know what they truly are, &c. Father *Lamy* comes afterwards to Riches, Knowledge, and Reputation, of which he easily discovers the emptiness. He no ways agrees with *Aristotle*, who made Sovereign Good to consist in that Vertue which accompanies the moderate use of the Good Things of this Earth. He finds *Epicurus's* Opinion yet less tolerable, who despairing to enjoy perfect Pleasure, plac'd Man's supream Happiness in a certain Carelessness, which makes him quiet and easie as to what is to come. Our Author shews the falshood and poison of such Doctrine, and does not spare two famous Abettors of it, tho' distinguish'd otherwise by their great Wit, *Montaigne* and *St. Evremont*. The latter especially, appears to him to be an Author so much the more dangerous, the more ingeniously he writes, and that he forms to himself a System of Morality more coherent and better corrected. The Blessedness of the Stoicks is no less Chimerical, nor less Absurd, than that of the other Sects ; and it is ridiculous to pretend, that it's sufficient to make a Wise Man really happy, if he imagine himself to be truly so.

But tho' a Man should enjoy (continues Father *Lamy*) all that which may make him happy, according to the several Sentiments of the Philosophers, would not the only fear of his being miserable after death disturb his present happiness ? This fear is so much the better founded, that tho' we suppose nothing to be in the

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the Body but what *Epicurus* would have us to conceive, we must acknowledge that God is the only Author of the Pleasure and Pain which our Soul feels, on occasion of what passes in the Body to which God has united it. It is he that modifies it with an infinite number of different Sensations, at the presence of several Objects ; which he undertakes to prove here at large, with respect to that which concerns the Sight. This being granted, God can make Souls that are united to him taste of infinite Pleasures, and make those that are separated from him suffer inconceivable Torments. He enquires after this, how the Soul may be united to God, and shews that this union is possible ; that Man was made only to obtain it ; and that it is so true that this union constitutes our chief happiness, that all that bears in any manner the Image of the Divinity gives us sensible Pleasure ; for Instance, Beauty, Vertue, Knowledge, Truth, &c.

He concludes this 1st Entertainment, by deploring on one hand the mistake of the Philosophers, who were ignorant wherein true happiness consisted ; and the misery of those who have known it in vain ; and on the other hand, by extolling the happiness of a Christian, whom God enlightens by Faith as to eternal happiness, with the hope and love of which he has inspired him.

The 2d Entertainment, divided into 26 Chapters, proves that God cannot make us happy but according to the Rules of his Wisdom ; and that he who lives not according to those Rules, which are the Will of God, must never hope to possess it. The question is only to know distinctly what the Will of God is ; and to lead us to this knowledge, Father *Lamy* applies himself first to show that the World is the Work of God ; and all that is in it, can tend to no other end than that which God himself proposed in creating it. He maintains this Truth by the Confutation of the extravagant System of *Spinoza*, who pretended that there is no other Divinity but the World, which he considers as the only infinite Being, and subsisting necessarily. Our Author shows afterwards, that God could not make the World but for his own Glory, which he confirms by a large Extract from the Metaphysical Discourses of Father *Malebranch*, which the Reader will be very well pleas'd to find here. He combats the Error of the *Manichees*, as to two coeternal Principles, without any dependance upon one another ; one of which is the Cause of Good, and the other of Evil, an Error that *M. Bayle*, in his Critical Dictionary, has endeavour'd to make plausible,

purging it of all the Infamies and gross Notions of Manichism. Our Author examines the Reasons of *M. Bayle*, and attempts to discover their weakness. He shows that nothing is good nor just, or in order, but in so far as it is conformable to the Will of God, and the Rules of his Divine Wisdom; and that nothing is more contrary to good Sense and Experience than the Opinion of *Spinoza*, who wou'd have God to act without Design, Choice, or Liberty, which he confutes here by a long passage of Father *Lamy* the *Benedictine*.

The Idea of Order, leads us naturally to that of Disorder Vice and Sin, which is more or less grievous, according as it swerves more or less from the end which God has established. He shows that Sin ought not to go unpunished; and that he who lives in Riot, or, which is all one, he who opposes himself to the Will of God, ought to be eternally Miserable, and overthrows all that the Epicureans and Libertines of our Time have been us'd to alledge against this Truth. Man, in the mean time, not having been made to be miserable, we ought to believe, that if we behave our selves so as to be the Image of God in our Manners, as we are in our Nature, we shall be happy as he is.

It is to express more perfectly his Image in us that God has made us free, Father *Lamy* endeavours to clear here wherein this liberty consists, and makes use of this Comparison: ' Let us suppose, says *Pamphilus*, a Boat upon the *Rhone*, which the Water of that swift River carries to the Sea. This Boat always goes so long as it is not stopt by a contrary force; and wherever it goes, it's the swiftness of the Water that carries it. The Pilot sitting at the Helm, does not give motion to the Boat, he only determines that which it receives from the River, according to which he turns it to the Banks, to the Right or to the Left, by means of the Helm. The *Rhone*, is the vehement Desire we have for Blessedness: God, the Sea whither this Desire leads us: The Pilot, is the Power that we have to determine the motion which carries us to Blessedness, which we may make use of, even to alienate us from God, and to go either to the Right or to the Left, as we please, as the Pilot uses the Current of the River to go where the River leads him, he endeavours to prove that we are not determined in all our Actions, by Nature; and that we act with Choice on several Occasions. The Power that we



‘ we have to reflect upon our Thoughts, and to apply our  
 ‘ Minds to what we desire, is also a proof of our Liberty.

It is by the good or evil use we make of it, that we are capable of meriting Reward or Punishment. The Goodness or Wickedness, Justice or Injustice of our Actions, does not depend only upon Opinion, but upon their Conformity or Opposition to the Rules of Wisdom. He exposes the strange Consequences of their Doctrine, who found Justice only upon Profit; such are *Epicurus*, *Montagne*, *Hobbs*, *Spinoza*, *St. Evremont*. He endeavours solidly to establish, against the Pretensions of *Mr. Lock*, that Men are born with the Knowledge of the Rules of Justice, *i. e.* of that immutable and eternal Order, which is the Divine Wisdom. That these Rules are what we call the Law of Nature, present with all Men, and which by consequence they cannot break without being culpable; That this Light by which we perceive what’s false and unjust, is nothing else but that universal Reason which is above Bodies and Spirits, which is inexplicable by the Epicurean System, and is not different from the eternal Word, which enlightens all Intelligences. He endeavours to make us understand, that the Reason common to all Men, is not only a participation, or an effect of the Divine Reason, but this same Reason united to us, and which by this union makes us just, tho’ it does not yet make us happy. He pretends, that the Obligation to follow Reason is evident only by this System, and that Conscience is a knowledge of that which this same Reason dictates; an inward Language, which ought to be examined with care, that we be not deceived in it; upon which our Author gives us here some Rules to prevent mistakes. He opposes vigorously the Doctrine of *Probability*, and is persuaded that we are not excusable, when for want of consulting this inward Reason with attention, we give consent to any erroneous Opinion, upon this foundation only, that it has a World of Approvers.

If this Sovereign Reason ought to be the Rule of our judgment, it ought no less to rule the motions of our Will, that is, to say the different Affections or Passions of our Soul, of which we have here the number and differences. Our Author concludes, from the necessity that Reason lays us under, to ascribe to God all that we are, that no Humane Action depending on liberty can be indifferent, and that it is essentially either good or evil. At last he ends this Entertainment with an enumeration of Virtues and Vices.

We cannot enter upon the particulars of all the Proofs that Father *Lamy* makes use of for establishing the Moral Truths, which he proposes without exceeding our Limits, and therefore leave the curious Reader to have recourse to the Book it self.

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*Clypeus Philosophiæ Thomistica contra Veteres & Novos ejus Impugnatores. Authore R. P. F. Jacobo Casimiro Guerinois, Cenomanensi, Ordinis F. F. Prædicatorum Provincia Tolosana Strictioris Observantiæ, in Burdigalensi Academia Regio Antecessore, i. e. A Defence of the Philosophy of the Thomists, against the Ancient and Modern Opposers thereof, by Father James Casimire a Guerinois, of the Order of the Franciscans, call'd of strict Observance of the Province of Toulouze, 1703. At Paris, in 8°. 4 Vol. 1 Vol. pages 697. 2 Vol. 356. 3 Vol. pages 928. 4 Vol. pages 835.*

WE may judge by this Work, that *Aristotle's* Philosophy is not so universally abandon'd, even in *France*, as many People imagine. There are still a great number who favour it among the Doctors of the Universities, and most part of Monks teach it in their Schools. *Aristotle* is much obliged to them, especially to the latter, tho' they don't seem to agree among themselves, neither as to the foundation of his Doctrine, nor his way of explaining it.

Some being taken with the lustre of the new Philosophy, endeavour to find the Principles of it in the Writings of *Aristotle*, in order to ascribe to that Philosopher the Discoveries which Moderns boast themselves to have been the Authors of. That which is best in those Peripateticks is, they read either the Philosophers own Text, or at least the most correct Translations of it, for by this means they shun a great many inconveniencies, which they that only consult ancient Translations, and the *Arabian* Commentaries, fall into. In the hands of such Men, *Aristotle*, if we may be allowed to say so, becomes a *Cartesian*.

The other Peripateticks are of a quite different Mind, they believe there is a perfect opposition between the Modern and Ancient Philosophy, and accordingly upon this Principle they speak of both. What chiefly inclines them to the ancient Philosophy, is, that the Authors whom they justly respect, and look upon

upon as their Masters, and the Founders of their Schools, followed it, and have also in a manner incorporated it with Divinity, St. *Thomas*, for instance, made it a Rule for himself ordinarily to conform to *Aristotle*, and to reconcile the Sentiments of that Philosopher with the Mysteries of Christianity. He seems to be convinced, that the Ideas of *Aristotle* are the last Efforts of the most refin'd Reason, and makes use of them when he would bring Men to believe by reasoning, St. *Thomas* having been so zealous a Peripatetick, how could his Scholars ever renounce *Aristotle*, and abandon the ancient Philosophy?

And indeed, they are so far from abandoning it, that they eagerly maintain it, and purposely form defensive Arms to secure it from all the Attacks of its Enemies. This is the use Father *Guerinois* pretends to make of his Philosophical Buckler; which, in the Opinion of those who have examin'd it, is Armour of proof, and almost of as good a temper as *Gonet's* Theological Buckler.

This last Buckler, as was observed by the Fathers *Peter Paul*, and *Andrew Chabaudie*, made them desire such another; but as soon as the Authors cast their Eye upon it, with a design to imitate it, there issu'd from it a quick and piercing light, which dazzled and discouraged them. They then remembred *Apelles* and his *Venus*, which remain'd imperfect, because no Painter durst offer to add a Body to a Head drawn by so great a Master. Our Author at last, being more happy than others, attempted it, and has succeeded. He has followed his Pattern with so much Art and Skill, that the Philosophical Buckler, say its Approvers, seems to have come out of the same Shop with the Theological Buckler. In a word, there is no better Armour, according to them, either Defensive or Offensive; so that it deserves the Motto which was upon the Buckler of *Miltiades*: *Auxilium nunquam deficiens, Help always at hand.*

The Philosophical Buckler is divided into five Parts, like that of *Achilles* in *Homer*. The first Part includes all that concerns Logick. We have first the *Institutions*, where Father *Guerinois* speaks of the Way of Learning; of the *Term*, of Propositions, of Reasoning in general, and of Syllogisms in particular. He comes afterwards to the *larger Logick*; and after the usual Prolegomena, he treats at length of Universals, of Categories, of the Proprieties of some Propositions, of the nature of Demonstration, of its Species, and of the most usual Sophisms. His



Institutions are followed by a small Dissertation against this Rule of *Descartes*. To know the Truth, we must once in our Life time doubt of all, even of the things most certain. *Descartes* never pretended that this doubting should be understood to extend to Religion, or Moral and Social Duties; he says the contrary in several places: He would have us to come to the knowledge of the Truth by clear Ideas, and in order to make the better discovery of the connexion of those Ideas, he advises us to suppose for a moment that we have none. Our Author takes this Supposition, which is purely Philosophical, in good earnest, for a real doubt which may corrupt the Mind, and influence us in the most important Affairs. According to this prejudice, he attacks *Descartes's* Rule, and objects, 1. That this is foolish, to doubt of things we know by Experience to be certain. As for Instance, That Fire is hot, or that Water is cold, &c. 2. That if one were allow'd to doubt of Sensible Things, with much more reason should they be allow'd to doubt of Spiritual Things. We might then call in question the Existence of God, the Trinity, the Incarnation, the real Presence of Jesus Christ in the Eucharist, &c. (say the *Paris Journalists*) which would insensibly lead us to Atheism. It is needless to give an Account of the other Reasons of Father *Guerinois*, and to add new Reflections to them.

The second Part of his Buckler contains a preliminary Question, and fifteen others, which make up the first Part of his Physicks. In the first of these fifteen Questions, he combats the Sentiment of *Descartes* as to Extent, and opposes Divine Authority to the Reasons of this Philosopher, without admitting any of the Explications that his Followers adduce, to make their Opinion agree with Theology. He rejects also *Descartes's* Elements, because these Elements are only Accidents, and that Accidents being really distinguished from Substance, they could not be the first intrinsic Principles of them. That *Descartes's* Elements are only Accidents, Father *Guerinois* shows clearly; for these Elements are only Portions of Matter. Now, according to *Descartes*, Matter and Extent are all one; and besides, Father *Guerinois* has taught in his Logicks, that Extent is an Accident, therefore *Descartes's* Elements are only Accidents. In the same Question, the Dominican Philosopher speaks of *Appetite*, which the first Sublunary Matter has for Substantial Forms. This Appetite is innate. It is a Desire, if the Substantial Forms be absent,

sent, and that Matter has not yet possess'd them. It is a Complaisance, if it has possess'd them formerly. In short, this Appetite is Pleasure, if the Substantial Forms be present, and the first Sublunary Matter enjoy them actually. The Philosophers, adds Father *Guerinois*, commonly explain themselves thus: But that which we must observe after him, is the great difference there is between the first Celestial Matter, and the first Sublunary Matter; for the former being sure never to lose its Forms, is on the other side so pleas'd with them, that it desires no other. Our Author, with *Aristotle*, defines the substantial Form to be, *The first Act of Matter, which with it constitutes the Substantial Compositum*. They who take away from this first Act the privilege of constituting essentially the *Totum Physicum*, to make us believe that there is nothing in Bodies but motion, repose, configuration, disposition of the Parts, &c. are here confuted by this Reason, that motion, repose, the configuration of the Parts, &c. are only Accidents, which in that quality can furnish nothing essential to the Physical Compositum.

The second, third and fourth Part of Physicks, compose the third and most valuable part of the Buckler of the *Thomistic* Philosophy.

Here he considers the whole World. On one side appear the Heavens, and their solid firmness, with the Understanding Beings that govern them; the Stars, and their direct influence upon Bodies, and indirect upon Souls, the Fire always light, and the Earth always heavy, and the two other Elements which *Aristotle* has plac'd between them. On the other side we see *Ptolomy*, who by his System triumphs over *Copernicus*, and *Ticho-Braché*, and Nature being restor'd to the possession of its Aversion to a Vacuum; an Aversion which operates by it self alone, all that the Modern Philosophers dare attribute to the pretended weight of the Air. Here we perceive Generation, Corruption, Alteration, Action, Re-action, and all the Novelties that they produce with respect to Forms, and to the Qualities of Compounded Bodies. There we contemplate with Admiration the heat of boiling Water, really essentially, entitatively distinguish'd from the same Water; and that which is still more marvelous, we discover the Souls of Serpents, of Horses, Oxen, and other Animals. We

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observe at last, in this curious Part of the Buckler, the possible Understanding, and its Object; the Intelligent Memory, the Powers that form the express Species, the perfections of the Will, and the industrious Faculty which presides over the Motions of Animals. So many things present themselves to our View, that we cannot so much as point at them all. Our Author being firmly addicted to his Principles, explains part of the Phenomena of Nature with good Moral, or Theological Reflections, and always expresses himself so as to gain the Applauses of all the Peripateticks of his sort in the World. But one of those Parts for which he best deserves those Applauses, is, that wherein he discourses of the Souls of Beasts. He observes, that there are two sorts of Beasts, *viz.* perfect and imperfect. The perfect are such as can never be ingendred but by others of their kind; and the imperfect are those which most commonly come from putrefaction, as Worms and Serpents. He says most commonly, because Serpents have sometimes Father and Mother as perfect Animals. Let us allow, say the *Paris* Journalists, this division, and those definitions, to our Author: The business is to know, if the Soul of Beasts be indivisible, all in the whole, and the whole in each part. The Soul of perfect Beasts, answers Father *Guerinois*, is indivisible; but it is not the same as to the Souls of imperfect Beasts. The proof of this double decision is easie to be made; we need only an Ax or a Knife. Cut off a Leg of an Ox, it will continue without motion and life, which would not happen if the Soul of an Ox were divisible, and if there had remain'd in the Leg cut off one or many integral parts. The Soul of an Ox, or of any other perfect Animal whatever, is then indivisible. Cut in like manner a Serpent in two or three pieces, especially one of those Serpents which have neither Father nor Mother of their kind, you shall see all those pieces stir, pant a very long time, and retire also if you prick them; an evident sign that they live, and that they have each some integral part of the Soul of the Serpent, which was therefore divisible; the Soul of imperfect Beasts is therefore divisible. Tho' the first of these conclusions be founded upon a reason so palpable, the *Scotists* oppose it; but they have not been able to prevail against this Buckler. If, say they, the Soul of a perfect Animal be indivisible, and the whole in every part, the Animal would certainly die the moment that you cut off one of its principal



principal Parts, since you should thereby deprive it of its Soul, which was all in that Part. Now, continue they, the Animal dies not all at once in this juncture; for the Tortoises, for instance, according to *Aristotle*, live after their Heart is pull'd out. *Averroes* affirms, that he saw a Ram go after its Head was cut off: And the same grave Author relates, upon the testimony of *Avicenna*, that a Bull walk'd two paces after his Heart was taken out.

Father *Guerinois* removes this vain Objection, by denying strongly that perfect Animals live after having lost one of their principal Parts. *Aristotle's* Tortoise, *Averroes's* Ram, and *Avicenna's* Bull, do not puzzle him; that Ram, and that Bull, seem'd to live, but were really dead. It was the same with the Tortoises; they live in appearance without their Heart, but are dead in effect, whatever the *Scotists* do or say to the contrary. However, this seeming Life is sufficient to preserve the Authority of *Aristotle*. And truly, adds our Author, 'If these Instances prove any thing, they should prove that the reasonable Soul of a Man is divisible; for *Joseph Acosta*, in the 5th Book of his History of the Indies, chap. 22. says that a Spaniard, whose Heart was pull'd out, pronounc'd these words, *Cavelleros muerto mehan*, i. e. *Cavaliers, they have kill'd me*.

The Followers of the Modern Philosophy must be very much hardned, if this Dispute and its Circumstances do not engage them to judge more favourably than they do, of the importance of the questions that are illustrated in the ancient Philosophy.

The Objects that present themselves in the 4th and 5th Part of this Buckler, are no less curious than the rest; they set before our Eyes all the beauties of *Aristotle's* Metaphysics, and Moral Philosophy; the quiddity of Being in general, transcendental Unity, Goodness, Truth, the individuation of Accidents, formal Essence, and Existence; Science, as well Subaltern as Subalternant; the impossibility of Science, of Opinion, and of Faith in the same Understanding, with respect to the same Object; the Being of Reason, accompanied with all the Powers to which it is oblig'd for all that it is, and an infinite number of other, as abstracted Objects become, if we may be allow'd to say so, sensible in the

Metaphysical part of this great Work. We shall not run over the Moral part; we may easily guess what it contains. We shall only observe that Father *Guerinois* attacks there with vigour enough *Baius* and *Jansenius*, as to the nature of Liberty, and proves by several passages taken from St. *Austin* and St. *Thomas*, that the Essence of Liberty consists in indifference of Contradiction, *i. e.* in the power of acting or not acting. Let us finish this Extract, say the *Paris* Journalists: Those who think *Homer* tedious in his Description of *Achilles's* Buckler, tho' he spends only 134 Verses upon it, would perhaps be very angry with us, if we entertain them any longer with the Philosophical Buckler.

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Traite

*Traite des Maladies les plus frequentes, & des Remedes Specifiques pour les guerir ; avec la methode de s'en servir pour l'utilite du public & le soulagement des Pauvres. Nouvelle Edition, revue, corrigee & augmentee. Par M. Helvetius, Medecin de S. A. R. Monseigneur le Duc d'Orleans. A Paris chez Pierre Augustin le Mercier, rue S. Jacques, a S. Ambroise 1707. in 12°. pag. 269. i. e. A Treatise of the most frequent Diseases, and Specifick Remedies to cure them, with the Way to use them, for the Profit of the Publick and Relief of the Poor. A new Edition, revised, corrected and augmented. By M. Helvetius, Physician to his Royal Highness the Duke of Orleans. At Paris, 1707. in 12°. Pages 369.*

**A**S the Merit of this Book is well enough known by the multitude of Copies that have been sold of it since 1703; and by the Extracts which have been made of it in several Journals, we shall content our selves to show what is particular in this 2d Edition, without troubling our selves with the Body of the Book. M. *Helvetius* having propos'd to enlarge every Edition with a new Treatise, he thought fit to augment this with a Treatise about the Asthma, and promis'd another about the Dropsie next Year. The serious and undivided Attention that our Author gives to the Exercise of his Art, join'd to the great number of Diseases of all kinds, which he has under Cure every day, puts him in a Condition to make new and useful Observations, not only with respect to the Causes of Diseases, and several Accidents that accompany them, but also as to the use of effectual Remedies for the Cure of them; and certainly, the Publick is very much obliged to him, for the care he takes from time to time, to acquaint us with his Discoveries. It were to be wish'd, that all great Practitioners wou'd follow the same method, and generously communicate to the Publick, that which by long Experience they have found to be of most importance, in a Profession.



teſſion which ſo much concerns the Life and Health of Mankind. Nothing would contribute more to bring Phyſick to Perfection; and the Example of *Helvetius* is very proper to ſhew, that ſuch a Communication is no way inconfiſtent with a large Practice, and of reaping all the Fruit that one can expect from a ſolid Eſtabliſhment.

The little Treatiſe we account for here, and which takes up only the 23 laſt pages of this Volume, runs altogether upon that kind of Aſthma, or difficulty of breathing, which is occaſion'd by the obſtruction of the Wind-pipes, or other Veſſels of the Lungs, and is accompanied with a wheezing, or rattling, more or leſs conſiderable. For as to what relates to the different ſorts of a Sympatherick Aſthma, ſuch as are call'd Convulſive, Hyſterick, and Hpyocondriack Aſthma's, their cure depending upon the principal diſtempers, of which they are only the branches, our Author declares that he intends not to treat of them here no more than of the dry Aſthma, which he judges to be abſolutely incurable.

M. *Helvetius* lays down as a Cauſe of the Aſthma under Conſideration, the thickneſs of the Blood, which ſtaying too long in the Arteries and Veins of the Lungs, ſuffers a gluiſh Serum to eſcape through the Pores of thoſe Veſſels, which paſſes through the Veſicles of this Intrail into the Wind-pipes, and alſo into the Pipe of the Lungs, and fixes to the Partitions of thoſe different Pipes. This kind of Plaſter oppoſing it ſelf to the free paſſage of the Air, which by this obſtacle ſuffers divers Collifions, cannot fail to make Reſpiration troubleſome, and to produce that oppreſſion, rattling and wheezing, ſo common to Aſthmatick People. There reſults from this two principal indications, for the cure of this diſtemper; the one is, to make the Blood more fluid by the uſe of Medicines capable to ſubtilize and animate it; the other is, to evacuate the raw and acid Matters which ſtop the firſt paſſages.

To accompliſh thoſe ends, our Author adviſes to bleed the Patient at firſt two or three times, according to the ſtrength and violence of the diſtemper: Upon which he obſerves, that it is indifferent to let Blood in the Arm or Foot, becauſe the Lungs being

being in a manner separate by themselves in the middle of the Breast, to let Blood in the Foot makes no more revulsion than to let Blood in the Arm. Glisters ought to succeed letting of Blood, for each of which we ought to use only half a pint of emollient decoction, to avoid the swelling of the Intrails, which by pressing the Midriff would certainly increase the difficulty of breathing. We should afterwards have recourse to Purgation, commencing always with Emeticks as much as the Complexion of the Patients will allow; and after that, we are to make use of simple Purgatives. Our Author forgets not to specify both, and to prescribe the Doses of them.

During those evacuations, we ought not to neglect to make use of altering Medicines, proper to cut and attenuate the viscid Flegm, the only source of all the inseparable Accidents of the Asthma. These Alteratives are reduced here to a pectoral Tisan, to an absorbing Powder, to expectorating Lozenges, to a Powder and Emulsion, both causing sleep; to a nourishing Jelly, and a Loche, both proper to facilitate Expectoration, by sweetening the Serosity. We have here the Prescriptions of all those Medicines, as well as an exact detail of the Regimen, to which we ought to confine Asthmatick Persons.

Our Author finishes this Inquiry with some Advices, touching the surest Way to prevent the return of the Fits of this grievous distemper. He commends much, for this precaution, the use of Brimstone despoiled of its fix'd acid Salt, and that of Tobacco taken in Smoke. He pretends that Brimstone prepar'd after his manner, and which he communicates to us, join'd to the considerable Dose of it which he enjoins, prescribing to the weight of five Drams a Day, is of wonderful use, not only to stop by its oily and balsamick Parts the Acids of the first Passages, and the Mass of Blood, but also to dissipate the swellings which ordinarily happen to Asthmatick Persons, and to repair in a little time the loss of their Fat. As to Tobacco smok'd, besides the Saline Parts of this Plant, says our Author, which prick the Fibres of the Mouth, and so excites spitting, the Volatile Sulphureous Salts with which it abounds, being carried with the Air into the Vesicles of the Lungs, serve to attenuate the too thick Blood, and

to cut the viscosity of the Humours, which facilitates Expectoration.

To conclude, M. *Helvetius*, after having given all the necessary hints, as to the manner of using those two Medicines, concludes with advertising us, that as to the Remedies which he proposes, he no ways pretends to the Glory of inventing them. This sincere and modest Confession will not rob him of any of the Praises which are so justly due to him, for having prescrib'd in all those Cases the most convenient Preparations and Doses.

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*The History of the Present Jews throughout the World: Being an ample though succinct Account of their Customs, Ceremonies, and Manner of Living at this Time. Translated from the Italian. Written by Leo Modena, a Venetian Rabbi: To which are subjoined Two Supplements, One concerning the Samaritans, the Other of the Sect of the Carraites. From the French of Father Simon, with his Explanatory Notes. London; Printed and Sold by Edm. Powel in Black-fryars near Ludgate. 12°. Pages 286, besides Dedication, Preface, and Contents.*

**T**HERE are two Editions of this Book in *Italian*; the first Printed at *Paris*, and Inspected by the Learned *J. Gaffarel*; the other at *Venice* by himself. Father *Simon* also Translated it into *French*, with some Explanatory Notes. All these Editions are consulted in this present Performance, and Father *Simon's* Notes are added. The *French* Translation hath two Supplements; One concerning the Sect of the *Carraim*, and the Other of the *Samaritan*; both which are here rendered in *English*.

The *English* Editor or Translator is Mr. *Simon Ockley*, who not long ago gave the Learned World a Taste of his Distinguishing Knowledge of the Oriental Tongues, in his *Introductio ad Linguas Orientales*, of which we gave some account in one of our former Journals. Mr. *Ockley* has not only acted the Part of a Translator in this Performance, but added some Explanatory Notes of his own, distinct from Father *Simon's*.

The Character of the Author, *Leo Modena*, is sufficiently known to the Learned World: He was a learned *Venetian Jew*, intimately acquainted with Christian Prelates and others of the most distinguished Characters, who put him upon this Work; in which he has shewn great Sincerity and Candour, as well as Capacity; and notwithstanding his Brevity, has not omitted the least minute Circumstance, only such as are not now observed or regarded by the *Jews*: For we must accurately distinguish between those Rites and Customs which for many hundred Years the *Jews* have disused, since the Destruction of the

Temple and their Captivity, and those which the *Jews* of all Nations have practised from Generation to Generation, and preserved by a successive and uninterrupted Tradition. 'Of the first Sort are their Precepts relating to Agriculture, 'Sacrifices, Priests, Levites, Decimations, &c. of the Last 'are Circumcision, Observation of Feasts and Fasts, commanded and voluntary; Liturgies, Benedictions, &c. so that 'when there is any thing in the *Talmud*, or a Rabinical Author, or those that quote them, concerning Antiquated Customs, we have just Grounds to suspect being imposed upon 'by the Talmudical Doctors, who deliver their own Sense (or that of their Masters) for *Mosaical* Traditions: And living 'in so distant an Age from the Time when the Temple stood 'entire, give but a very imperfect, and often false, Account 'of those Rites and Ceremonies, and the particular *Modus* of 'doing many things which were then in use. But when we 'consider such things, in the Practice whereof they in all Ages 'have unanimously agreed, however remote and dissipated 'from each other, we have good Grounds to believe, that such 'an universal Consent could be only in such things as they had 'received from their Fathers before their Dispersion.

'Wherefore the Studying the Present Rites and Customs of 'the *Jews* carries something more particularly advantageous 'with it than that of the Ancient, though that is of admirable Use also; For by this Means we may explain several 'Texts in the *New Testament*, and better understand several 'Customs in the Primitive Church, which receded oftentimes 'from those of the Synagogue no more than absolute Necessity required.'

*Leo Modena* divides this Discourse into Five Parts, according to the Number of the Books of the Law of *Moses*. He ingeniously confesses, that he has endeavoured to avoid giving the Reader any just Occasion to despise the *Jews* for their Multiplicity of Ceremonies; but has not in the least taken upon him to apologize for, or defend them; his whole Design being only to give a just and faithful Narration of Them, and not to gain Proselytes to Them. 'It is a remarkable 'Saying (concludes He) of a very Great Person, yet rightly 'understood by very few, (though agreeable to that of the 'Prophet *Hosea*, Chap. 11.) *Lex Judæorum; Lex Puerorum*.

The

The Particulars touch'd upon in this short Performance, are so very numerous, that it would be hard to form an Abstract shorter than the Original: So referring the Reader to the perusal of the Manual it self, we shall here content our selves with a bare Transcript of the Contents.

' *Part I.* Ch. 1. Of the Division and Original of all the Rites, Customs, and Ceremonies of the *Jews*, and wherein they differ among themselves. Chap. 2. Of their Houses. Chap. 3. Of their Utensils and Vessels in their Houses. Chap. 4. Of their Sleeping and Dreams. Chap. 5. Of their Habits and Vestments; of their Fringes and Frontlets. Chap. 6. Of their Modesty in Evacuation. Chap. 7. Of the Manner of their Washing in a Morning. Chap. 8. Of Uncleaness. Chap. 9. Of their Benedictions, or Laudatory Prayers. Chap. 10. Of their Synagogues and Schools. Chap. 11. Of their Prayers, Square Vestment, called *Taled*, Frontlets and Pentateuch. Chap. 12. Of the Priests and Levites, and their Oblations and Tythes. Chap. 13. Of their Tillage and Herds. Chap. 14. Of their Charity to the Poor, and Tenderneſs to their Beasts.

' *Part II.* Chap. 1. Of their Language, Pronunciation, Writing, and Preaching. Chap. 2. Of their Studies and Universities, and the Original and Contents of their *Gemara* or *Talmud*. Chap. 3. Of the Creating their Rabbins, and their Authority; and concerning their Excommunications. Chap. 4. Of their Oaths and Vows. Chap. 5. Of their Trading and Usury. Chap. 6. Of their Contracts, Writings, Judges and Judgments. Chap. 7. Of Meats which are always forbidden, and their Manner of Eating. Chap. 8. Of their Drinking. Chap. 9. Of the Manner of their making their Bread. Ch. 10. Of their Manner of Eating.

' *Part III.* Chap. 1. Of the Feast of the Sabbath. Chap. 2. Of the New Moons, and the Order and Names of their Months, and of their Thirteenth Month. Chap. 3. Of the Feast of the Passover. Chap. 4. Of the Feast of Weeks, or Pentecost. Chap. 5. Of the Beginning of the Year, and the Month *E-lul*. Chap. 6. Of the Day of Pardon or Expiation, which they call *Cbipur*. Chap. 7. Of the Feasts of Tents or Taber-



'nacles. Chap. 8. Of their Fasts, both Commanded and Voluntary. Chap. 9. Of the Feast of *Hannuca*, or Candles. Chap. 10. Of the Feast of *Purim*, or Lots.

'Part IV. Chap. 1. Of such Knowledge of Women as is prohibited. Chap. 2. Of Marriage. Chap. 3. Of their Contracts and Weddings. Chap. 4. How a Woman may be Unmarried. Of the Punishment of him that Forceth or Ravisheth a Maid. Chap. 5. Of Menstruous Women, and such as are in Child-bed. Chap. 6. Of Jealousy and Divorce. Chap. 7. Of the *Ibum* and *Caliza*, that is, the Brother-in-Law, who either takes or refuses his Sister-in-Law. Chap. 8. Of Circumcision. Chap. 9. Of Redeeming the First-born. Chap. 10. Of their Teaching their Children, and when they come to Age. Chap. 11. Of the Respect which they pay to their Parents, Masters, Religious and Aged Persons.

'Part V. Chap. 1. Of the *Jewish* Hereticks, particularly of the *Carraim*. Chap. 2. Of their Notions of Augury, Divination and Magick. Chap. 3. Of their Proselytes. Chap. 4. Of Precepts relating to Women. Chap. 5. Of their Slaves. Chap. 6. Of Confession and Penance. Chap. 7. Of Sickness and Death. Chap. 8. Of Death and Burial. Chap. 9. Of Mourning, Prayer for, and Commemoration of the Dead. Chap. 10. Of Paradise, Hell and Purgatory. Chap. 11. Of Transmigration, Resurrection and Judgment. Chap. 12. Of their Thirteen Articles of Faith.

'Supplement. Chap. 1. Concerning the *Carraites*. Chap. 2. Of the *Samaritans*.

*Anthropologia Nova ; Or, A New System of Anatomy ; describing the Animal Oeconomy, and a short Rationale of many Distempers incident to Human Bodies: In which are inserted divers Anatomical Discoveries and Medicinal Observations ; with the History of the Parts: Illustrated with above Fourscore Figures drawn after the Life; and to every Chapter a Syllabus of the Parts described, for the Instruction of Young Anatomists. By James Drake, M. D. Fellow of the College of Physicians, and of the Royal Society. In Two Volumes. London; Printed for Sam. Smith and Ben. Walford, at the Prince's Arms in St. Paul's Church-yard. 1707. 8vo. Pages 843 ; besides Dedication, Preface, Contents, and Index.*

THE Two Volumes, now before us, are the Posthumous Work of Dr. *James Drake*, who lived to finish the Performance with his own Hands, and to write part of a Preface, which is here inserted, with a Continuation from another Hand. The Occasion of his engaging in it was this: A little before those vexatious Interruptions, which he since met with, came upon him, he had engaged to the Booksellers who Print this, to draw up a short System upon the Figures of *Blanchard*, which they, without his Advice, had purchased, in Expectation of having that done by the late Ingenious Dr. *Havers* (according to a Contract they had made with him) which afterwards fell to Dr. *Drake's* Share. These Figures were procured at Dr. *Haver's* Instance, and make the *Appendix* to this Work.

The Execution of this Design was retarded by some troublesome Affairs of the Author's own, much longer than he could have suspected: And therefore to make the Booksellers some Amends for the Delay, though he could not sit down earnestly to the Work, he did, at such Intervals as he had, consider how to improve the Design: However, he modestly informs us, he was diverted by such Avocations, that had it not been for the Assistance of his Learned and Ingenious Friends Dr. *Branthwaite* and Mr. *Cowper*, he knows not whether he should have had the Courage or Patience to have gone through with it.

‘ The

‘ The great Skill and Experience ( *says Dr. Drake* ) of Mr. *Cowper* in Anatomical Affairs, had made it an Injury to my self  
 ‘ and this Work, not to have made the best Use of the Benefit of his Friendship ; for besides the several Plates with which  
 ‘ the Body of this Work is adorned (which are all, except four, owing to him ; ) it is likewise imbellished with divers curious  
 ‘ Speculations and useful Observations , besides some whole Chapters, either written by him for this very Purpose, or  
 ‘ extracted from some of his former Writings ; such as the Chapters of the *Penis* and of the *Nose* ; to all which I have  
 ‘ generally taken care to intitle him by Name.

‘ To this Gentleman’s great Conversation in Human Subjects it is, that I owe the Rectifying many Errors not to be adjusted by Anatomical Books ; amongst which are innumerable Differences not to be decided but by Antopfy , which, in the Scarcity of Human Subjects amongst us, would have required Years for Decision, had it not been for the numerous Collections of Preparations and Drawings which Mr. *Cowper* keeps by him , the Latter being all done by himself from the  
 ‘ Life.

‘ The Other Gentleman whom I have mentioned, is so well recommended to all that know him by his Learning and Ingenuity, that he needs no Character from me ; and therefore I mention him only by way of Acknowledgment for that kind Assistance that he afforded me, without which this Work must have gone but slowly forward, as I was then imbarass’d. This Gentleman was so kind as to assist me, not only in collating the many Anatomical Authors, which I was on this Occasion bound to consult, and to furnish me with many judicious Reflections thereupon, but to relieve me with his own Hand from the Fateigue of Writing, at which I own my self not to be very ready, nor under it very easy ; and therefore I think my self happy in a Friend, who could not only assist me with his Judgment, but his Hand likewise, in which most of this Work was written.

Thus far went the Learned and Ingenious Author in his Prefatory Discourse ; and the Continuation of it informs us, he design’d to have added a pretty large Discourse on the Usefulness of the Study of Anatomy to the Practice both of Physick and Surgery, and of what Necessity the Knowledge of it  
 is



is, to accomplish a Man either in the One or the Other. The Continuation offers further, That the want of Skill in Anatomy, is the true Reason of the small Progress of the Art of curing Diseases since *Galen*: And that as much improved as Anatomy has been these latter Years, there still remains a vast Field to cultivate useful Discoveries in, even such as will serve, not only to explain some Phænomena of Diseases, but to point out to us their Seats and Methods of Cure. Of this he quotes an incontestable Proof in *Book III. Chap. 10.* of this *System of Anatomy*, in the Cure of an *Ozæna*, which will likewise appear in many useful Discoveries and Observations in Practice, dispersed up and down in this Work.

The Method of treating the Parts used by the Learned Author, is such, as appeared to him to be most natural, and will doubtless be found so. However, to prevent the Difficulty that may attend those who have been only conversant in the common Methods of other Books of this kind, Care is here taken to fix the Title of the Contents to the Top of each Page, that it may be readily turn'd to.

Under the Title of each Chapter he has placed a concise *Syllabus* of the *Latin* proper Names of the Parts, which at one View gives an exact Scheme of the Particulars that are the Subject of the ensuing Chapter, and the Method in which they are treated.

To the First Volume is annexed an Appendix, containing the Figures that were of the First Edition of Dr. *Stephen Blanchard's Anatomia Reformata*, and are borrow'd from other Books of Anatomy. To these Figures are annexed Explanations, written from those other Books and from Autopsy, and not from that Collector's Account of them, which is full of gross Mistakes, though he did no more than transcribe the Explanations of their Original Authors.

In the Conclusion of the Preface, the Continuator obliges us with the Character of the Learned and Ingenious Author; by which it appears that he was not only Learned in his own Profession, but did truly deserve the Character of an Universal Scholar: That he had made a considerable Progress in all the Liberal Sciences: That his Style; both *Latin* and *English*, was manly, yet easy; concise, yet clear and expressive: That he had arrived to that difficult Perfection of knowing how to make use of his Learning without Pedantry or Affectation: That his

his Knowledge was not confined to Books, since he had read and studied Men with the same Care and Exactness; and had made himself a Judge of Political, as well as Natural Constitutions: That his Friendship was not sufficiently to be valued, because it was disinterested and sincere, and extended to all Men without Distinction of Parties, or Hopes of Retribution: And in fine, That he was steady to his Principles, and had an awful Sense of Religion.

That the Reader may have a View of the Methods in which the Parts are treated in this Performance, we shall here subjoin a List of the General Heads; it being inconsistent with our Province to offer Abstracts of Books of this Nature.

Vol. I. Book I. Chap. 1. Of the General Constituent Parts of the Body. Chap. 2. Of the Cuticle or Scarfskin. Chap. 3. Of the Skin. Chap. 4. Of the Membrana Adiposa, and its Fat; and of the Carnosa seu Musculosa. Chap. 5. Of the Muscles of the Abdomen. Chap. 6. Of the Peritonæum. Chap. 7. A View of the Viscera of the Abdomen in their Natural Situation, &c. Chap. 8. Of the Omentum or Caul. Chap. 9. Of the Oesophagus. Chap. 10. Of the Stomach. Chap. 11. Of the Intestines. Chap. 12. Of the Mesentery, Lacteal Veins, Receptaculum Chyli, and Ductus Thoracicus Chyliferus. Chap. 13. Of Fermentation in General, in order to the better understanding of Animal Fermentations, and the Motions of Animal Fluids. Chap. 14. Of Digestion and Chylification, and the Apparatus thereunto conducting. Chap. 15. Of the Pancreas. Chap. 16. Of the Spleen. Chap. 17. Of the Liver, Gall Bladder and Ducts. Chap. 18. Of the Kidneys, and Glandulæ Renales. Chap. 19. Of the Urinary Bladder and Urethra. Chap. 20. Of the Parts of Generation proper to Men, viz. the Spermatick Vessels, the Testacles; the Parastata, the Vasa Deferentia, the Vesiculo-Seminales, the Prostates, and the Scrotum. Chap. 21. Of the Penis. Chap. 22. Of the Organs of Generation in Women. Chap. 23. Of the Placenta Uterina, the Umbilical Vessels; the Membranes that involve the Fœtus, and the Liquors that they contain; the Situation of the Fœtus in the Womb; the Legitimate Time; the Nourishment of the Fœtus; the Difference between a Fœtus before Birth and after. Chap. 24. Of the Catamenia or Mensis. — The Appendix.

Vol. II. Book II. Of the Parts of the Thorax, or Middle Venter. Chap. 1. Of the Mammæ or Breasts. Chap. 2. Of the Diaphragm. Chap. 3. Of the Pleura and Mediastinum. Chap. 4. Of the Thymus. Chap. 5. Of the Heart and Pericardium. Chap. 6. Of the Aspera Arteria and Lungs. Chap. 7. Of the Motion of the Heart, and Use of Respiration. Chap. 8. Of Sanguification and Nutrition.

Book III. Of the Head. Chap. 1. Of the Containing Parts of the Head. Chap. 2. Of the Meninges or Membranes containing the Brain. Chap. 3. Of the Brain. Chap. 4. Of the Medulla Oblongata, its Nerves, Blood Vessels, and other Appendices. Chap. 5. Of the Cerebellum. Chap. 6. Of the Medulla Spinalis. Chap. 7. Of the Nerves which have their Origin within the Scull. Chap. 8. Of the Nerves from the Spinal Marrow. Chap. 9. Of the Face. Chap. 10. Of the Nose, by Mr. *William Cowper*. Chap. 11. Of the Eyes. Chap. 12. Of the Ear. Chap. 13. Of the External Parts of the Face. Chap. 14. Of the Inner Parts of the Mouth. Chap. 17. (Numb. 15 and 16 being skip'd by Mistake of the Printer) of the *Os Hoides* and the Tongue. Chap. 18. Of the Bones in General. Chap. 19. Of the Connexion of the Bones.

Book IV. Chap. 1. Of the Muscles and Mucilaginous Glands in General. Chap. 2. Of the Bones and Muscles of the Head. Chap. 3. Of the Bones and Muscles of the Jaws. Chap. 4. Of the Bones and Muscles of the Neck. Chap. 5. Of the Bones of the Back, and other Parts of the Thorax, and their Muscles. Chap. 6. Of the Clavicles, Shoulder-blades, Bones of the Shoulder, Arms, Hands and Fingers, with their Muscles. Chap. 7. Of the Bones and Muscles which form the lower Venter or Region of the Trunk. Chap. 8. Of the Bones and Muscles of the Thigh, Leg, and Foot. — A General Index.



*Two Treatises, One of the Christian Priesthood, the Other of the Dignity of the Episcopal Order; formerly Written, and now Publish'd, to obviate the erroneous Opinions, fallacious Reasonings, and bold and false Assertions in a late Book Intituled, The Rights of the Christian Church. With a large Prefatory Discourse, wherein is contain'd an Answer to the said Book, All written by George Hicks, D.D. The Second Edition. London; Printed for Richard Sare at Gray's-Inn Gate in Holborn, 1707. 8vo. about 600 Pages.*

**D**R. Hicks, the Learned Author of this Performance, ushers it in with an Epistle to the Author of *The Rights of the Christian Church asserted*, containing a general Declaration of the Dr's Principles, and inviting that Author to pull off his Mask and appear in publick.

Next succeeds a long Preface extending to 243 Pages, containing an Answer to the Author above mentioned. When the Dr. first began this Preface, he did not intend to make it so long; but one thing leading on another, he was obliged, Step after Step, to go through the whole Book before him, and so run the Preface out to the Length it now appears in; wherefore he desires his Readers to consider that Preface rather as another Book, than as a Preface. Had he foreseen it would have been so long, he would have made it a Book by it self; however he thinks 'tis all one to the Reader and the Interests of Truth, whether he hath an Answer to the Book in a separate or a joint Treatise.

The Book against which this Preface is level'd, is Intituled, *The Rights of the Christian Church asserted, &c.* an Abstract of which the Reader may meet with in two of our former Journals.

The Publication of that Book, viz. *The Rights of the Christian Church asserted*, gave Occasion to the Publication of these two Treatises or Letters that make up the Body of the Book now before us. These two Letters were written some time ago, in Answer to some Objections rais'd against Four Propositions, which the Author had drawn up to satisfy a Lady, who having once been of the Communion of the Church of England, had, after

after her departing from it, apply'd her self to the Doctor for a right and compleat Notion of the Church: Now the whole Controversy, both in the two Letters and in the Preface, bearing a Reference to these Four Propositions, we find it necessary, before we launch further, to transcribe 'em.

*Prop. 1.* To understand the Constitution of the Catholick Church as a Society, it will be requisite to observe by what Names it is set forth in the Scriptures, where it is called *The Kingdom of God and Dominion of Christ*; the *City of God*; the *House and Household of God*: And because this House of God is an Holy House, in which he is especially present, it is therefore compared to a *Temple*; wherein he is worship'd by Priests and People: It is also call'd the *Policy*, which we translate *The Commonwealth of Israel*, and the *Body of Christ*, to signify that it is a Spiritual Society or Incorporation, of which Christ is the Head; and all particular Churches are Members.

*Prop. 2.* It is to be considered, That this *Kingdom, Dominion, City, Spiritual House, Body and Policy of Christ*, had a Being in the World under its own Magistrates and Rulers, independent of the Secular Powers Three Hundred Years together before the Empire became Christian; and afterwards in the Reigns of Apostate and Heretical Emperors, who persecuted the Church.

*Prop. 3.* Christ, the Archetypal Eternal *Melchisedech*, is the King of this Spiritual Kingdom, Lord of this Spiritual Dominion, and supream Head of this Spiritual Corporation; and the Bishops, as Successors of the Apostles, are under him, by Commission derived from him; Spiritual Lords and Princes, as well as Priests, in his Spiritual Kingdom; to whom, in their respective Dominions and Jurisdictions, he requires Obedience of all his Subjects, of what Temporal Rank or Condition soever; as to his Stewards, Vicegerents, or chief Ministers over his Church.

*Prop. 4.* That this Church or incorporating Body of Christians is, by its Constitution, a *Holy, Royal or Regal Priesthood*, as it is called in the Scriptures; First, because Christ the Head of it is the Antitype of *Melchisedech*, and as such, a Sacerdotal Sovereign.

veraign or *Regal Priest*. And, Secondly, Because this Sacerdotal Sovereign has committed the Government and Administration of his Kingdom to Ministerial Priests, who, as I must often put you in mind, are the Vicars, Substitues, Legates, or Vicegerents of their Royal Sacerdotal Lord and Master, in his Kingly as well as his Priestly Office, throughout all the Districts and Dominions of His Spiritual Kingdom upon Earth.

To continue our Account of the Preface, which is particularly levelled against *The Rights of the Christian Church asserted*; the Learned Dr. after charging the Author of that Book with a disingenuous way of arguing against Matters of Fact, by representing them as inconsistent with Reason, &c. with Blasphemy against God, in finding Faults and Flaws in the Fabrick which He has founded; and with Novelty, Profaneness and Folly in his Assertions: After displaying these Charges, he subjoins an Account of a blasphemous Table Discourse in a Company, whereof that reputed Author of *The Rights of the Church* was One.

He acquaints us, That at a Dinner the 29th of November last, the reputed Author of *The Rights*, and some other *Gracians*, had a Table-talk to this purpose: They began with *Balaam* and his Ass, and with Scurrility enough asserted the Ass to be the fittest of the Two to see an Angel, and to have Divine Inspirations and Revelations. They said the Books of the New Testament were a long while kept private, till the Council of *Neodicea* fell to telling of Noses (in which, subjoins our Author, their Malice exceeded that of *Julian*, who never questioned'd the Canon of the Holy Scriptures.) *Hermias's* Pastor they despised, as the most silly Book that ever was cited for Scripture by the Ancients, with others of the same stamp. By other Books of the same stamp they particularly meant the Book of the *Revelations*, of which they said, It had been well if it had still been kept private, for there had not been so many Mad Men; and then cited a Sentence of a Learned Divine against the Enthusiasts, who had abused it, as if he had said the same Thing: Then, they said, that none of the Prophecies could be understood for multitude of Interpretations; that, if they were already fulfilled, we were no further concern'd with them; but if n. t. the Holy Ghost himself had need interpret them. Then, as for the Prophets, they did God and Them the Honour



nour to comparè them to *Carnifars*, and Prophecy to *Deliriums* in Feavers; and told a Story of a Physician who cured a Patient of his Prophetical *Deliriums*, and was refused his Reward. They also said it was a Disease proper, it may be, to certain Places and Constitutions, as Agues; and took occasion from a Passage in a Learned Author to assert, That Wine was useful to prepare for the Illapses of the Prophetical Spirit; and thence observ'd, that Drunkenness and Prophecy was the same thing. They said, There was many Contradictions in the Scriptures; that the Holy Ghost could speak his own Mind plainly if he pleased, and therefore *That it is the highest Blasphemy, and worthy of Death*, for any to pretend, by their Explications of the Text, to speak plainer than He, and to interpret the Mind of God, as if He were not able to tell His own Meaning: And that all Priests were monstrously guilty of it; and that the Author of *The Rights* doth the very same thing as Christ and his Apostles did, in speaking against Priests: And, in fine, That Multitudes of Religions were as much for God's Honour as variety of Faces; and that God must have a mind to be so worshipped. They also said, That the Marriage in *Cana* was a merry Meeting; and that our Lord made the Water Wine with Spirit of Wine: And that the one thing needful, of which he spake to *Martha*, was a good Dish of Meat.

' O Blessed Family (*subjoins our Learned and Pious Author*) which must hear such Table-Talk! That blasphemed the Scriptures into Contradictions; that reproached the Holy Spirit with not speaking plainly, because in some places He was pleased to wrap up His Meaning in Figures and Similitudes, and Parables: And because His plain Meaning in other places accidentally became obscure, like the Meaning of old Human Authors, for want of knowing the Ancient Histories, Customs, Proverbs and Idioms of Speech which are requisite to make them be understood. — Because they hate the Scriptures, and because Priests for the most part are and have been Expositors of them, they damn all Expositions, and sentence the Expounder, and, by consequence, all the Translators and Paraphrasts to Death. A modest and merciful Sentence! in which is involved the 72 Interpreters, the *Chaldee* Paraphrasts, and, not to mention our Blessed Lord, who is not excepted from it, the Apostles, and after them the Aposto-lick

lick Writers ——— It condemns the *Berens* for searching the Scriptures, and *Timothy* for reading them from a Child, by which he became a Christian; and plainly shews how much these Deists and Atheists are grieved that the Scriptures are translated and expounded to maintain reveal'd Religion against them; and that there is yet an Order of Men, a pestilent Order of Priests and Clergymen, to read and expound the Scriptures to the People, and deserve Death for their Pains.

After observing, That 'tis no Dishonour to the Church to have such Men her Enemies, and that the *Julian* the Apostate is a Man of Principles and Piety when compared to them, and taking no Notice of *Julian's* Testimony to the Priest's Office, and his regard to it as distinct from, and independent of the Secular Power; he sets forth, That as all Mankind, of what Nation or Religion soever, did by the Light of common Reason agree in the Notions of a Deity, of Divine Worship of Temples and Altars; so by the same common Light of Reason they all agreed in the Notion of the Priesthood, and of the Difference between the Sacred and the Civil Power: And that this Argument from the common Notion and Consent of Mankind is of such Force, that it can't be avoided but by saying, That Priests of all Nations are and were alike, all Cheats and Knaves, all Deceivers of the People; and that Priesthood and all the pretended Powers of it is nothing but Priestcraft; and by consequence so must the common Notion of a God, of Divine Worship, of Temples, and of Altars be.

In short, the Author of *the Rights* having asserted, That the Christian Priests borrowed the Custom of Excommunication from the Heathen Priests, particularly the *Druids*; the Dr. offers, That *that* Author might as well have asserted that they borrowed the Notion of a God, and the Doctrine of Christ's Mediation from them; and that his Calumnies equally reflect upon the Jewish and Patriarchal Priesthood, as upon the Christian.

In the next Place he quotes several Authorities to prove the Holy Sacrament of the Lord's Supper a Sacrifice; and reflects upon *that* Author for ridiculing the Holy Sacrament of the Lord's Supper, and its Consecration; arguing, That by his Account of the Sacraments, the Holy Fathers who liv'd in the Apostle's Time are calumniated by him; and that Christ himself is involv'd in his Charge of Priestcraft.

He



He observes, That without any Distinction of Times and Persons, he lays the Charge of Priestcraft equally on all Christian Priests of all Ages; as if there were no Difference between the more primitive and pure, and the latter and corrupt Ages of the Church; or between reform'd Churches, and those which remain unreform'd.

He observes again, That ~~that~~ Author derives the Christian Notion of Sacrifice, Priest and Altar by Priestcraft from the Heathen, contrary to the known Original and first Propagation of the Christian Religion from the Jewish Church, and among Jews.

\* Did he not know (*says the Dr.*) that the blessed Founder of it was a Jew, and all his Apostles Jews, who were versed in the Scriptures and Religious Rites and Customs of the Jews? Did he not know that Christianity is nothing but mystical or reform'd Judaism; and that our Lord himself us'd the Words Altar, Gift, or Sacrifice, and Offering in a Precept to his Disciples; and did he borrow them from the Heathens or from the Jewish Church? Did St. Paul borrow the Word Altar, and the metonymical Use of it for an Altar Offering, from the Jewish or Heathen Writers, who was an Hebrew of the Hebrews, and, as touching the Law, a Pharisee, conversant in Moses and the Prophets, and in their Temple-worship? But because Heathen and Heathenish will make a terrible Sound in the Ears of some Readers, and raise odious Ideas with Fears and Jealousies in their Minds; therefore whatever Christianity hath in common with the Religions of the Jews and Heathens, it must be all Heathenish, and for Heathenish Reasons; its Priests, and Sacrifice, and Altars; its Excommunications, the Mediation and High-priesthood of its Redeemer must be represented as Heathenish; and, if he durst, he might have represented every thing in the Jewish Religion as Heathenish too: But that was too bold a Stroke at first, but hereafter perhaps they may arrive at that Confidence, unless *Josephus* against *Appion*, and the Christian Apologists, and *Cyril of Alexandria's* Answer to *Julian* the Apostate, should stand in their way, who have shewed that the Greeks were but Boys and Children to the Hebrews, and that like Plagiaries they borrow'd all their Learning, Sacred and Prophane, relating to Law or Religion, from them. Indeed Paganism, as Learned Men  
 ' have



have often shew'd, is but Judaism corrupted from the one true God to the Worship of Devils; and as I must observe again, if every thing in the Christian Religion, whereof there is the like among Pagans, must pass for Heathenish Priestcraft, there will be very little left which must not pass for such too. Wherefore when these Blasphemers say that such or such a Notion or Practice in the Christian Religion was introduced by Priestcraft from the Heathens, it should be considered whether the Heathens did not derive it from the Jews, and whether it is not a thing common to all Religions and good in it self, though more or less perverted and abused by the Heathens: Nay, I will add one thing more, It ought to be considered, whether it is unlawful for Christians, or Christian Priests, to borrow a proper Term or good Custom from Paganism; or to reform and turn that to the Honour and Service of the true God, which they abused in the Worship of the false Gods. *Briffonius*, in his *Formula*, hath shew'd, That the ancient and common Phrase in the Christian Worship, *Κύριε ἐλέησον*, Lord have mercy upon us, was one of the *Formula* of Invocation in the solemn Worship at Heathen Sacrifices; and I would ask this Man, supposing that Christian Priests anciently borrowed it from the Heathens, Whether it was a Sin or Shame in them, or a Disgrace to Christianity, to transfer it from the Idol Worship of Pagans, and consecrate it, as they did their Idol Temples, to the Service of the true God? I say supposing, but not granting, because the Phrase is in several Places of the Gospel, and was without doubt taken from thence.

He argues, That all the Insults thrown upon the Order of the Priesthood terminate upon Christ himself, who is the High Priest of their Profession. These and other Observations are given by way of Answer to the Imputation of Priestcraft thrown by the Author of *the Rights* upon the Clergy, for making the Lord's Supper a Mystery and a Sacrifice in the Heathenish Sense of the Words.

That Author having charged Archbishop *Laud* with patronizing *Chowney's* Book, with holding the Pope not to be Antichrist, with setting up the Picture of the Trinity in *Lambeth Chappel*, &c. the Doctor vindicates his Memory, by shewing these Charges to be false from *The History of his Troubles and Trial*, publish'd

publish'd by Mr. *Wharton* at *London* in 1695, and from my Lord *Clarendon* and others.

The Author of *the Rights* having charged the *High Church* with labouring to have the Word *Church* signify the Clergy only, in exclusion of the People, as they do in Popish Countries; the Doctor offers, That the Church being a Society, the Name of it is variously used, as in other Societies; sometimes, in the most proper Sense, for the Clergy and People; sometimes by a Metonymy common to the Names of other Societies, less properly, for the People only, and for the Governours of the Church only, as in *Matth.* 18. 17. in which last Sense it hath been used in all Ages of Christianity long before Popery was in the World, to signify the Clergy or ruling Part of the Church. In this Sense it is used in the first Article of *Magna Charta*, where the King grants that *the Church of England shall be free*, &c.

That Author having censur'd Synods or Councils, as having always determin'd something in Prejudice of the true Religion, and having been generally compos'd of ambitious, crafty, designing Men, &c. Dr. *Hicks* says, all he has alledged amounts to no more than this, That Priests and Bishops are Men and not Angels; Men of like Passions and Infirmities with others. He observes, That *that* Author's way of arguing against them in their single or synodical Capacity, is, in Effect, to impeach the Wisdom of God in making mortal Men Priests, and to argue Christianity out of the World: That *Julian* the Apostate who knew their Divisions and Quarrels, never made use of any such Argument, which, in reality, is nothing but a Satyr upon the Nature of Man: That the Differences among the Clergy never influenced the ancient Christians to despise their Order or disobey their Authority, much less to suspect that Christian Priesthood was but Priestcraft: That, at his way of speaking, a Jew or Mahometan may draw strange Conclusions from the former and latter Divisions of Christians; and a Sadducee might with the same Words represent the Mosaick Priesthood and Institutions to be Priestcraft: That our Lord, who knew the Wickedness of the Priests, and that he should be crucified by them, never spoke against them as Priests, but was subject to them: And in fine, That his way of exposing and deriding Ecclesiastical Synods, is, in Effect, libelling all Temporal Senates, States,



Dyets and Parliaments, which have all been guilty of Injustice and Faction.

' This new Way of Arguing (*says Dr. Hicks*) against Ecclesiastical Synods and Councils from the Contention which happen in them, hath a farther Prospect than most Readers will at first discern ; for as the Men who make a Flourish with it are Enemies of the Clergy, and as their Speaker, our Author plainly tells us, would have the whole Affair of Religion managed by Lay-hands ; so when they find Opportunity they'll turn upon the first Ministers of the Gospel, the Apostles, who, they will have the Impudence to say, First pretended to the Spirit to sanctify what they did ; and to give Colour to what they say, they'll ask how the Spirit could be with Men who had such shameful Divisions among themselves, sometimes for Superiority, who should be the greatest ; sometimes for Trifles, as *Paul* with *Barnabas* ; and sometimes about Matters of Religion, as *Paul* with *Peter*, whom he withstood to his Face ? Nay, to discredit Christianity as much as they can, they'll declaim with all their Wit and Malice upon the Divisions, Factions and Contentions in the Church of *Corinth*, planted by the Apostle himself : These Scorners, when it will serve their Turn, will make them, as well as the Quarrels and Contentions in Councils, a common Place for their Scurrility ; and I am of *Paul*, I of *Apollos*, I of *Cephas*, and I of *Christ*, shall be an Herculean Argument with them, that Lay-men would make much better Church Governors than Priests.

In the next Place he vindicates the first general Council at *Nice* from *Marvel's* unfavourable Character, cited by the Author of *the Rights* ; and observes, That no Innocence can free the Priesthood from that Author's Detractions and Calumnies ; and that if God had thought fit instead of Men to make Angels Priests, his Wisdom had still been arraigned at the Bar of Reason for making Spirits-Priests who had none of our Passions, &c.

The Clergy being censur'd by that Author for condemning *Henry* the Seventh for alienating the Church Lands, and those who possess them as guilty of Sacrilege for with-holding them from the Church ; and the Censure being grounded upon this Reason, that the Lands are now in the Hands of the Church, and have been ever since the People were possess'd of them, because



because the People in the Scriptures are called the Church Dr. Hicks makes answer, That so the People of the City are called the City; and if any of them should possess themselves of the City Lands, they would be in the City still: That if for *Church Lands* we part Priests Lands or Bishops Lands, his Sophism will appear to a Child: And that as long as our Bishops and Priests enjoy the Remainder of the Church Lands, these Men, if permitted, will be always thus writing against them. A Stipendary Ministry (*says he*) subject to a Staff and a pair of Shoes, is what they design to bring about by all their Investives against the Clergy: And as they malign the Church for her Lands, so they hate her Synods for the sake of her Doctrine, and are always for the same Cause barking at the Universities, because they also have Lands, and are the Seminaries of the Church.

‘ The narrow Bounds of a Preface (*continues the Dr.*) will not  
 ‘ give me leave to shew the many false Turns he hath given to  
 ‘ *Church History* in this Chapter, and makes the Reflections, which  
 ‘ the Authors he hath cited against Ecclesiastical Synods, as well  
 ‘ as what he cites deserve. I will only say, I am sorry, and am  
 ‘ ashamed to find, that any Divines of the Church of *England*  
 ‘ should write in such manner, as to deserve Praises from him;  
 ‘ and I hope it will be matter of Humility and Repentance to  
 ‘ them, when they find themselves adorn’d for writing such  
 ‘ things by such Men, whose Commendations are Flatteries,  
 ‘ whose Praises are Dishonour, and whose Characters the more  
 ‘ favourable they are, are the greater Scandal and Disgrace.  
 ‘ Indeed it would be worth the while for some that have time,  
 ‘ to make Remarks on all the Citations of his Book. Some he  
 ‘ would find cited out of Authors, who were known Enemies to  
 ‘ Revealed Religion; Others which have been answered without  
 ‘ taking notice of the Answers: Others he would find to be Er-  
 ‘ rors of mistaken and well-meaning Men; and others of Cler-  
 ‘ gymen, who, to serve a Design, have written things inconsi-  
 ‘ stent with their Characters, and Profession, as Priests. Others  
 ‘ again would appear to be but rash and passionate Discharges  
 ‘ of Men, who wrote in haste and heat: And others, which he  
 ‘ triumphs in citing, would be found but Singularities of a  
 ‘ few opining Writers; and in the last place, others will be  
 ‘ found to be the Effusions of Bile and Venom against the Fa-  
 ‘ thers

‘thers of the Greek and Latin Church, upon account of the  
 ‘*Nicene* or *Constantinopolitan* Confession. — It would re-  
 ‘quire a great deal of Time and Patience to shew our Author’s  
 ‘Fallacies and Contradictions; and how under the Name of  
 ‘High Church he hath written from one End of his Book to  
 ‘the Other against the Church of *England*, contrary to her Do-  
 ‘ctrine and Discipline in her Articles, Canons, and Homilies,  
 ‘in which she asserts the Power of the Keys, and the Clergy  
 ‘to have that Power. —

Here our Author shews, that the Power of the Keys is no novel High Church Doctrine, but the old Doctrine of the Church of *England*, and as ancient as Christianity: That the Clergy of all Churches ought to take care to preserve this Power in Purity and Force: That the Abuse of it is no Argument against the Use of it: And that the Author’s Arguments against Church Power are precarious and fallacious, as being drawn *ab incommodo* upon a Question of Fact.

That Author having objected against the Power of Excommunication belonging independently to the Clergy, that then the Magistrate could neither Imprison, Banish, or put to Death a Man, because it would deprive him of the Communion of the Church: Dr. *Hicks* replies, That in Cases of Imprisonment or Banishment, the Prisoner and Exiled Person want indeed the Benefit of actual Communion, but they have the Comfort of being in a state of Communion with all the Churches of the World.

As to the tragical Effects of Excommunication in being denied all Company, and obliged to lead a Life more formidable than Death, &c. objected by that Author: Dr. *Hicks* answers, That the Sentence of Excommunication extends not to near Relations, nor to Cases of Necessity, or of Admonition and Instruction; and that admitting it did, all that Misery would be the Effect of the Excommunicate’s Contumacy and Stubbornness, and not of the Excommunication, because the Church is always ready to receive him upon Repentance, this Power of her Priests being not for Destruction, but Emendation and Edification. Under this Head the Dr. shews, that the like Effects are common to all Societies.

As to that Author’s Objection, That the Magistrate is not exempt from Excommunication, since he is an Ecclesiastical Subject,



Subject, and so may be reduced to that miserable Condition of being avoided and shunn'd by his Souldiers and Others, on pain of being deliver'd to Satan: Our Author replies, That as the Duty of turning Excommunicates extends not to Natural or Domestick, so neither does it to Civil or Military Relations.

In answer to this Allegation, That the Penalty of Excommunication is commonly inflicted for trifling Causes; 'Tis here offered in the first place, that the Abuse of a Power does not destroy the Use of it; and in the next place, that if those *trifling Causes* were examined, they would be found to be the weighty Causes of Contempt and Contumacy, when refractory Persons will not own the Judgment and Authority of Ecclesiastical Courts, or submit to them, tho' but in so small a Matter as a Groat or a Shilling.

The next Objection is, That if Excommunication belongs by Divine Right to the Clergy, then the Magistrate hath not all Power necessary for the Protection of his Subjects, because by the Terror of this dreadful Punishment, they drive the most useful Citizens and their Trades into Foreign Parts, to the Ruin of the Common-wealth: To this our Author answers, First, That the Terror of Punishment cannot be an Argument upon a Question of Fact; and that the Argument is as good against the Civil as the Ecclesiastical Power. His Second Answer is, That if by the Terror of Excommunication, is meant the Terror of it as a pure Spiritual Punishment, that can drive none into Foreign Parts, because an Excommunicate is bound by the Sentence where ever he goes: But if by the Terror of it, is meant the Civil Punishments that attends it by the Laws of Christian Countries, then it is not the Clergy but the Magistrates themselves who are Judges of the Publick Good, that drive them out.

Another of the Objections against Excommunication is this: *The Arguments for which the Clergy use their Spiritual Jurisdiction, will give them the Cognizance of all Causes, and a Right to Excommunicate for one Sin as well as another; and consequently of invading of Property and Rebellion, which would make them Judges to whom Right and Allegiance belong'd; and subject all Publick and Private Causes to their Determination.* To this Objection our Author answers in the following words; 'This is as false, as it is invidious; for the Church hath always disclaimed, and re-



renounced to hear, or try Causes of Civil Right and Property between Subjects, or Rival Princes, as not being of her Cognizance, after the Example of her Lord and Saviour, who, when one of his Disciples said unto him, *Master, speak to my Brother that he may divide the Inheritance with me*; answered, *Who made me a Judge, or Divider over you?* The Church, our Saviour's Kingdom, though it is in the World, yet it is not of the World; and her Governours, as such, have nothing to do with worldly Trials; nor as such can they judge of Right and Wrong in Publick or Private Capacities, except in *Cases of Notoriety of Fact*, which need neither Trial, Witnesses, or Proof, and of which every Man is Judge as well as they. In these Cases they may exercise their Jurisdiction, and Excommunicate open Rebels and Raptors for their Sin, till the one lay down their Arms, and the other make Restitution: And if a Bishop should so censure a Man, who at Noon-day, in the Sight of a Thousand People, should do to this Man as the *Sabeans* and *Chaldeans* did to *Job*, or it may be worse, plunder his House, and carry his Wife and Children (if he have any) away Captive, I believe he would think that Bishop did not only what he had Power, but what he ought to do, and would think himself obliged to give him Thanks. The like the Church hath power to do after the Criminal's Trial, where the Proof was certain and undoubted, to bring him by the Terror of her Censures to Repentance; but if despising them, he will live and die obstinate and impenitent; he will go bound to God's Tribunal, which is the last Resort from the Censures of the Church.

Another of that Author's Objections against Spiritual Jurisdiction, is; That it subjects the same Person to two Trials, and makes him liable to be punished twice for the same Crime. The Answer is, That it is not manifestly unjust for a Man to be subject under the same Power, and in the same Society to have two Trials, or to be twice punished for the same Crime; much less under different Powers: 'For, First, (to use our Author's Words) It is neither against the Laws of Nature, or the fundamental Rules of Policy, that in some Cases a Man may be subject to two Criminal, as well as two Civil Trials, if the Wisdom of Legislators think fit: Why should it be so absurd in Policy for me, who may have the Advantage  
of

' of a Second or a Third Trial for my Estate, in some Cases  
 ' not to have two for my Life, which is dearer to me than my  
 ' Estate? Or why is it more absurd in-it self, that I should af-  
 ' ter Condemnation have a second Trial for my Life (if it were  
 ' part of our Constitution) than the Benefit of the Royal Par-  
 ' don, when the Sovereign is convinced that I am found Guil-  
 ' ty and condemn'd by a Partial Jury or False Witnesses, or a  
 ' Corrupt Judge? And if it would not be absurd to have two  
 ' Criminal Trials in some Cases in the same Society, it cannot  
 ' be absurd to be tried and punish'd twice in different Socie-  
 ' ties, especially so different as the Church and State, and  
 ' their Punishments are, and have been taken to be. A Man  
 ' may be disinherited by the Father for the same Crime, for  
 ' which the Magistrate will also punish him according to Law ;  
 ' and the University upon *Notoriety of Fact*, or otherwise upon  
 ' Proof, may expel a Member, or any Number of Members  
 ' for the same Crimes for which afterwards they may be fined,  
 ' imprison'd, pilloried, or put to death. I hope therefore  
 ' what a Father of a Family hath power to do without Absur-  
 ' dity, will not be an absurd Power in a Father of a Church ;  
 ' or that there is any more Injustice in the highest Censure  
 ' of the University, than in that of the Church, which in this  
 ' Case so much resemble one another. And then as for  
 ' being *punish'd twice for the same Crime*, there is neither Ab-  
 ' surdity nor Injustice in that ; for a Man may be condemned  
 ' to stand in the Pillory, and whipt at *London*, and at *York* ;  
 ' and as to the Criminal, I desire to know what is the Diffe-  
 ' rence betwixt being punish'd twice by vertue of One or Two  
 ' Trials? I believe our Author, were it his own Case, would  
 ' not think it much.

One Argument more used by that Author, is, That if a  
 Magistrate may put a Bishop to Death, he may Deprive him,  
 because That includes This. Our Author answers, That by this  
 way of arguing the Magistrate may deprive a Father of his Fa-  
 therhood, and dissolve his *Jura Sanguinis*. A Pagan Magistrate  
 may deprive a Bishop, because he can put him to Death :  
 Or a Highway-man killing a Bishop deprives him. Iron is in-  
 cluded in the making of a Sword, but it does not follow that  
 a Cutler can make Iron. Loss of Memory is included in Death, but  
 Killing a Man is improperly called Depriving him of his Memo-

ry. Privation or Deprivation suppose the Existence of the Subject deprived, but not the Destruction of it : And therefore our Author (*says the Dr.*) spoke as little Logick as Law, when he said, That the Death of a Bishop included his Deprivation ; and that the Magistrate could Deprive him, because he could put him to Death. ‘ *Stablinus* (*continues the Dr.*) in his ‘ Fourth Maxim, *Quod potest majus potest minus*, would have taught ‘ him better Logick ; And *Bronchorstius*, on the Rules of Law, ‘ better Law : For when his way of arguing from the Greater included in the Less is good in Laws, it supposes, first, ‘ with respect to the Power *Judicial*, that they should both be ‘ of the same Cognizance, and belong to the same Tribunal : ‘ And as to the *Legislative*, it supposes that the Less, as well ‘ as the Greater, which in his way of speaking includes it, ‘ should be within the Sphere of their Legislation, and not ‘ exempted from it by the Laws of Nature, or the positive ‘ Laws of God : For the Legislation of the Magistrate is limited by the Laws of God, and the primary Laws of Nature in ‘ the Soul of Man ; And when his Laws and Institutions are ‘ contrary to them, they are void from the Beginning ; and ‘ therefore if the Magistrate have not power to Deprive Bishops, as many Learned Men think, and as the Ancient ‘ Christians believed, upon that Supposition it will not follow ‘ that tho’ the Magistrate can put a Bishop to Death, that therefore he can Deprive him.

Our Author proceeds in the next place to vindicate the Power of Ordination from the Charge of its being inconsistent with the Magistrates Right to protect the Common-wealth ; and the Clergy from the Charge of making the Magistrate their Deputy and Executioner.

He denies, in opposition to the Author of *The Rights*, an antecedent State of Nature, in which Men lived before Political Government was erected ; And affirms, that the Sophism of confounding the Laws and Rights of Nature, affects that Author’s whole Discourse. He charges him with impeaching the Divine Wisdom, in reflecting upon the Settlement of Revenues upon the Clergy. He asserts his Book to be destructive of Christianity as a Society ; and proves that Author to be a Creed-maker himself. He distinguishes between Empire and Church, and shews the Distinction between Secular and Ecclesiastical Power ;



Power, and their Independency on each other, to be as eminent as the Apostles; and reflects upon that Author's Comparison of these two independent Powers to a two-headed Monster. He shews not only the Originals of these two Powers, but their Extents and Ways of Admission to be different: And charges him with arguing down all Civil but what is purely Dispotick Government. He offers, That the several Independent Powers in Religion, set up by that Author, are as absurd and inconsistent with the Secular Power, as he pretends the Churches Power to be: That by his Principle any Heretical Sect may rebel against their Prince in defence of their Heresy: That the Church claims no greater Independency on the State by Divine Right, than he demands by Natural Right for every Society of Christians: And that if the Church of *England* could embrace his Principle of Natural Right, the *Stat.* of the 25 H. VIII. would be no hindrance to her claiming the Benefit thereof; and consequently the Magistrate would lose by the Exchange of *Divine* for his *Natural* Right.

That Author having charged the Erection of a visible, independent, spiritual Kingdom with Absurdity, in concluding one to be subject to, and Sovereign of the same Person; our Author makes answer, That two Superiors or Sovereigns may be subject to one another in different respects, though not in the same respect; that Kings may in different respects be mutually Subjects and Sovereigns, in vertue of their Feudal Laws and Dominions which they hold of one another; that the Father may be subject to the Son in a Civil, and the Son to the Father in a Domestick Capacity; and consequently that the Magistrate may be subject to the Clergy in Spirituals, as they are to him in Temporals.

Here we are obliged to break off, referring a Continuation of our Account of this Book to our next Journal.

*The First Principles of Modern Deism confuted ; In a Demonstration of the Immateriality, Natural Eternity, and Immortality of Thinking Substances in General ; and in Particular of Human Souls ; even upon the Supposition that we are intirely ignorant of the Intrinſick Natures of the Eſſences of Things.* London ; Printed for John Wyat, at the Roſe in St. Paul's Church-Yard. 1707. 8vo. Pages 301, beſides Dedication, Preface and Contents.

SEVERAL Perſons having lately taken advantage of the Conſeſſion of our utter ignorance of the Intrinſick Natures of the Subſtances or Eſſences of Spiritual and Material Beings ; and having from thence attempted to invallidate our Evidence for the Exiſtence of any thing immaterial, and to introduce the Belief of Universal Materialiſm into the Minds of Men ; the immediate Conſequences of which Hypotheſis are absolute Fate and Neceſſity, which give the true Foundation of all manner of Atheiſtical Superſtructures : Upon this Conſideration, I ſay, our Author hath compiled and publiſh'd this Treatiſe ; the General Deſign of which, is to prove, that though we do not know, or have no Ideas of the Intrinſick Natures of the Subſtances or Eſſences of Material or Cogitative Beings ; yet it does not thence follow, that we are incapable of demonſtrating, that thoſe Subſtances or Eſſences are of intirely different and incompatiable Natures ; and from thence to demonſtrate the neceſſary Immateriality of all Thinking Subſtances, and ſo their Natural Eternity, and conſequently the Natural Immortality of Human Souls.

The Treatiſe may be conceived to conſiſt of two Parts : In the Firſt, our Author ſhews, That the Inmoſt Natures of the Eſſences of Things, are out of the Reach of our narrow Faculties and Eye, with reſpect to us ; and notwithstanding all our preſent Ways of attaining Knowledge, in the deepeſt and moſt intollerable Obscurity. In the Latter he proves, that tho' we have no immediate Knowledge of their Intrinſick Eſſences, yet we are able to demonſtrate the absolute and intire Incompatiability of the Inmoſt Natures of Matter and Thinking Subſtances. To

To prove, in the First, that we have no knowledge of the Inmost Natures of the Primary Essences or Substances of Things, he enumerates the several Classes of the Objects of Human Knowledge, in order to determine its greatest possible Extent; and makes it appear, that the Inmost Natures of the Substances or Essences of neither Matter nor Thinking Beings are to be found in the Number, or appertaining to any of the Classes of the Objects assign'd, or within reach of our present Faculties; and withal, that, upon Supposition of our Knowledge of these Things, such Consequences necessarily follow, as Human Nature in its present Circumstances cannot pretend to, without the vainest Arrogance; such as those Men who proceed upon the Supposition of their Knowledge of these Things, have never pretended to in their greatest, or in any considerable Extent, nor come off with any tolerable Success, even within the narrow District of their respective Pretensions.

All the Objects of Human Knowledge hereduces to three, *i. e.* Classes, *viz.* Simple Ideas, Complex Ideas, and some things of which we have no proper Ideas, but which we infer demonstratively from other things which we have Ideas of.

To prove that our Knowledge extends to the Third Class, to things of which we have no immediate Ideas, as knowing 'em only by intermediate Ideas, he instances first in Matter of Fact, or the Objects of Belief, which we see not, or have not seen our selves; for though we have no Knowledge of these Things by immediate Ideas from themselves, yet we seem properly to know them, and that from Ideas which the Fidelity and Sincerity of the Testator's have excited in us; which, as no Examination can disprove, we can't but assure our selves, that the Matters of Fact which they attest, tho' we have no immediate Ideas of them, are undoubted Truths.

In a Second Place he instances in the Objects of Demonstrative Knowledge: From Effects of which we have Ideas, we infer Causes of which we have no Ideas, and that demonstratively; having no less certain a Foundation for their Existence, than this uncontrovertible Axiom, that *Nothing can't be the Foundation of the Existence or Operations of any Thing*. Thus from Gravitation we infer a Cause of it, from the Continuity of Matter a Cause of its Cohesion, tho' we have no Idea of these Causes. In fine, the Existence of Causes is frequently known without any Idea of them, and that with as much evidence as in the Case of any Object of immediate Ideal Certainty: So that



tho' our Knowledge is not immediately intuitive, yet 'tis strictly demonstrative, as inferr'd from Ideal Knowledge by intermediate Steps; by Ideas whose Agreement or Disagreement are separately *intuitive*, and in the Complex *demonstratively* seen. To this purpose he instances in the infinite Series's, of which we can demonstrate several Properties, tho' we have no proper Idea of any Infinite Thing.

The Extent of our Knowledge under this Third Class, reaches, not only as far as Attributes, Powers and Properties, of which we have Ideas, enable us to infer the Existence of Substances, of which we have none; but likewise, as far as inconsistent Attributes, Powers, or Properties, of whose Inconsistency we are certified, either intuitively or demonstratively from immediate Ideas of 'em, enable us to demonstrate the intire Difference and Incompatibility in nature of the Substances, in which these inconsistent Attributes respectively inhere.

Here our Author does not affirm, that we have, or can have Knowledge without any Ideas at all; but only, that, by the Help of a Stock of Ideas rightly applied and considered, we can deduce a great many Truths relating to things, and the different Essences of things, of which we have no Ideas, and that by as clear Demonstration as any, which must be admitted to be true, or all Human Certainty vanishes into nothing.

The greatest present Extent of Human Knowledge being thus determined by these three Classes, our Author's next Task is to prove, that the inmost Essences of Substances can't fall into any of the three Classes: In order to which he distinguishes between the *Primary* and the *Specifick* Essences of things. The First, in Matter, is the General Essence or Substance, which in all Bodies is the same, and remains unvariable under all Modifications. The Second assigns to the vast Varieties of Bodies in the Universe their respective Species; and is not necessarily inherent on Matter as such, but may be discontinued without any prejudice to its *Primary* Substance, tho' not without destroying the Relation to the Species. In like manner, in Cogitative Beings, if there are different Classes of them, they have all a *Primary* Essence which makes them Spirits; and then a *Specifick* that assigns them their respective Class. In fine, the Question now before us, relates to the *Primary*, and not the *Specifick* Essences of Things.

Here our scanty Bounds obliges us to discontinue our Account, which we hope to resume at another Opportunity.

# *The State of Learning.*

PARIS.

**G**rammaire Sacree, ou Regles pour entendre le sens literal de l'Ecriture Sainte. A Paris, 1707. in 12. Pag. 304.

Santevilliana ou les bons mots de Santevil, avec un Abrege de sa Vie. A la Haye, 1707. in 12. Pagg. 166.

Journal Historique sur les matieres du tems, contenant aussi quelques nouvelles de literature & autres Remarques curieuses. A Verdun, 1707.

Instructions d'un Pere a sa Fille, Tire'es de l'Ecriture Sainte; sur le plus importans sujets concernant la Religion, le moeurs, & la Maniere de se conduire dans le Monde. A Paris 1707. in 12. Pagg. 432.

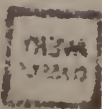
Cours D'operations de Chirurgie, Demontrees au Jardin Royal, par M. Dionis, Premier Chirurgien de feu Madame la Dauphine, a present de Madame la Duchesse de Bourgogne, & Jure a Paris. A Paris 1707. in 8. Pagg. 746.

La Sphere du Monde Selon l'Hypothese de Copernic, presentee au Roy, decrite, demontree, & comparee avec les Spheres & les Systemes de Ptolomee, & de Tycho-Brahe. A Paris, 1707. in 12. Pagg. 377.

Chymia Naturalis Specimen, quo plane patet nullum in Chymicis officinis processum fieri, cui similis aut analogus in animalis corpore non fiat. A Paris.

Recherches Historiques & Genealogiques des Grands d'Espagne. Avec un etat de ceux qui vivent aujourd'hui, contenant leur Extraction, leurs Noms, leurs Qualitez, leurs Alliances, leur Posterite, leurs Armes & Blazon, in 12. A Paris.

New



*New Books not yet accounted for in The Works of the Learned.  
Sold by Isaac Vaillant at the Bishop's Head in the Strand.*

De. Salibus Dissertatio Epistolaris Physico-Medico-Mechanica conscripta. A Dominico Gulielmini, Philosopho & Med. Bononiensi. 8vo.

De Aure Humana Tractatus, Autore Antonio Maria Valsalva Imolensi. 4to.

Georgii Baglivi, Canones de Medicina Solidorum ad rectum Statices usum. 8vo.

Alberti Fabricii, SS. Theol. D. & Prof. Publ. Bibliothecæ Græcæ, Liber III. De Scriptoribus qui claruerunt à Platone usque ad Tempora nati Christi Sospitatoris nostri. Vol. II. 4to.

Jo. Georgii Grævii Præfationes & Epistolæ 120. in usum Latinae Eloquentiæ Studioforum collectæ & editæ. A Jo. Alberto Fabricio. 8vo.

Relandi Dissertationes Miscellanearum, Pars Altera. 8vo.

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Reponse aux Questions d'un Provincial de Mr. Bayle. in 12mo.

Reponse a deux Objections, qu'on oppose, de la part de la Raison a ce que la Foy nous apprend sur l'origine du mal, & sur le Mystere de la Trinité. Par Mr. la Placette, de Copenhague.

BOOKS



## BOOKS Publish'd this Month, and not Abridg'd.

**T**HE True Picture of a Modern Whig reviv'd; Set forth in a Third Dialogue between *Whiglove* and *Double*, at *Tom's* Coffee-house in *Covent Garden*. Printed in the Year 1707.

The *British* Heroes; or, a New Ballad in Honour of *St. George*, &c. By *Mr. John Grubb*, Schoolmaster of *Christ-church*, *Oxon*. Sold by *John Morphew*.

A Sermon Preach'd at the Assizes held at *Kingston-upon-Thames*, &c. by *John Haslewood*, D. D. Printed for *Jonah Bowyer*.

A Sermon Preach'd in the Cathedral Church in *Winchester*, at the Assizes held there *July 23*, 1707. by *Rich. West*, M. A. Printed for *A. and J. Churchill*.

The Magick of Quakerism, or the Chief Mysteries of Quakerism laid open, &c. By *Geo. Keith*, M. A. Printed for *Brab. Aylmer*.

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Devotions in Psalms and Hymns and Spiritual Songs, collected from the Holy Scriptures. By *Theophilus Dorington*. Printed for *J. Wyat*.

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